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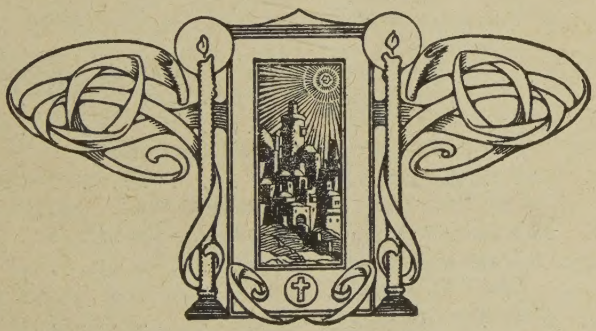

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Motives for Evangelism

The Rev. Winston L. King
Waterville, Maine

ONE of the subjects for discussion at several New England ministers' meetings recently has been "Motives for Christian Evangelism."

I

It is significant that we discuss the matter at all. Our grandfathers in the ministry did not discuss evangelistic motive, they assumed it. "Rescue the perishing" was its succinct and sufficient statement; "soul-saving" was their main business.

Why then do we rather self-consciously examine our motives today? One reason is that the soul is both a vaguer and more complicated matter for us than for them. For them it was the bright, smooth seed of eternity implanted in a bodily husk which, at the slightest shaking of that husk, would slip out and wing its way to Heaven. To save it was a matter of direct and simple evangelism.

For us psychology has somewhat dimmed the clear outlines of the soul into something of a "vague oblong blur." We are acutely aware that the soul is closely tied to the body and its world, and that the states of both the latter have much to do with the soul's salvation.

Our missionaries discovered this truth in a practical way. Direct evangelistic work, however promising in its beginnings, was often a final loss when it was the sole missionary activity. Without a strong Christian community and culture for support and in the midst of incredibly meager physical life, the small groups of converts were soon overwhelmed by the jungle-growth of ancient fear and superstition, hunger, disease and traditional passivity. To save the soul in any sense it was necessary to save the body also, *i.e.,* minister to it through medicine, agriculture, and educaton.

Now if we are not so very sure about *what* it is that we seek to save, no more are we sure of what we seek to save the soul *from*. That too was once simpler. A man could be saved from the Methodist trinity of cards, dancing, and theatre. Narrow but definite. Or there was the venerable biblical trinity: the world, the flesh, and the devil. But today the church and the world are friendly in a nice Christian way, the flesh highly recommended, and the devil gone out of business.

Or to put it somewhat differently: Where does the world end and the church begin? When is a church member of the household of faith and when of the world? What of the man whom we never see in church but upon whose gift we must rely for its support? Would a little petty gambling, say a turkey or quilt raffle, be wrong provided it was done to the glory of God and profit of missions?

And as for hell, that mainstay of evangelistic motive, . . . that corner of the picture has not been explored by the ministry for a long time, at least not publicly. Just as a well-bred family group never discusses the scandal surrounding sister Susie's marriage or the fact that grandfather was a street-cleaner, so we politely omit hell from religious discussion. I am not sure that we have fully solved the moral problem involved—adequate punishment of evil doing and final disposition of moral depravity; but at any rate our new enlightenment enables us to be optimistic about the half-way good and urbanely non-committal about the sinful.

II

Such is the current situation. Now what is there to say about our motives

for evangelizing men? What are they? For after all has been said about undue emotionalism in religion and the harmful by-products of revivalism, the fact still remains that unless we are engaged in turning men from a definitely inferior, hurtful, or evil way of life to a way (the Christian way) which is immeasurably better, we have already gone out of business as Christian churches and ministers.

Whatever the changing tides of theological discussion may wash up to us in the way of new terminology, at least three continuing motivations remain in Christian evangelism. And the first of these, for want of a better term, we may call "the glory of God" or "constraining love of Christ." Perhaps this represents a somewhat subjective urge rather than a motivating reason for evangelism, yet a Godward intention has always been a distinct facet of vital religion. The prophets, some of them bearers of messages of utter doom, were yet so possessed by the reality of Jehovah's message pent up like fire within their bones that they were driven to speak it out. Paul was restless with consuming ambition to preach Christ to those who knew him not, saying that the love of Christ "constraineth me." Though he made this part of a clearly stated reason for evangelism —that men were all dead in sin—the love of Christ was a strong motivation in its own right. For us too it is the *elan vital* of our work; it is vision of a glory and life which must be shared lest it fade.

III

Speaking more properly of motives or reasons for evangelism, there will be always the basic one of the worth of the individual person. The classical New Testament expressions of this conviction are familiar to all and numerous. The theme is the same throughout: Man is endowed with the capacity of spiritual being in the likeness (sonship) of God. Often this capacity is undeveloped and man blinded to its existence in himself by sin, yet he is infinitely precious because of this inherent spiritual potentiality. As a spiritual being capable of fellowship with God and with the power of endless life within him, his worth cannot be measured in any material terms.

Now the Christian viewpoint is not the only one to recognize human worth, but it is the only one to deal with it adequately. It pierces to a higher height of human possibility in seeing man as akin to God; yet it reckons more realistically with his actual failures and depravity in pointing out his sinfulness. Few other views have kept this delicate balance. They swing to excess of optimism or pessimism.

Rousseau, for instance, represents undue optimism. He believed completely in man's natural goodness and accused social convention of being the corrupting devil. So also some modern brands of humanism are full of glowing anthems of praise for liberated reason and brimful of sublime faith in man's infinite capacity for development. They are more touchingly naïve than any believers in God ever were.

Today, however, the pendulum swings toward strong disbelief in the worth of the individual. In the practical world the individual is hard put to it to maintain that individuality. The surge is toward collectivism and uniformity. Men become mere serial numbers in armies, members of classes, or units of "the herd." There is not much room for individuality in a world rushing frantically together by radio and plane and mass-producing its modes of life. And having lost some of the inner assurance of his own worth, the average man does not feel secure except as member of a group, association, or union. In seeking to assert his worth against his sense of insecurity he becomes cruel, grasping, and oppressive *en masse*.

Nor are there wanting well-rounded and elaborate theories of human *in*significance. They calculatedly teach the duty of unquestioning sacrifice of the person to the race, state, class, or for Man —whomever *he* is. And there is a version

of Christianity which conceives man primarily as the obedient instrument of a hierarchical will to power.

Against these enemies, both practical and theoretical, and in contrast to both uncolored optimism or pessimism about him, Christianity must maintain its balanced emphasis upon the worth of man, even while recognizing his failures. Unless we couple with our concern for the glory of God a stout Protestant conviction of the worth of individual religious expression and a genuine love for individual persons, our "evangelism" will be the sorriest of shams.

IV

Our third motive for evangelism is a conviction of the unique worth of our Christian fellowship. We seek to evangelize men from the life apart from God to the life with God and we are convinced not only that ordinary life *is* without God, hence unfulfilled and frustrating, but also that we have the life of God to share in the fellowship of faith.

We can therefore say with real meaning: Without the church no salvation. We do not say this in the narrow Catholic sense of any one institution's closed-shop contract with God, nor in the sense that there are no significant and Christian lives outside church membership, but in the factual sense that few find the Christian way except through the agency of the church, either directly or indirectly. Our only record of Christ and His gospel is the gift of the church. The church represents the only actual attempt to perpetuate Christlike fellowship. And even those who turn their back on the church for a superior type of living gain their standards and insights of excellence from that same church, at first or second hand. Ninety-five per cent of the Christian following has and will come through the church or not at all.

Nor is there any salvation apart from some form of Christian fellowship. Man cannot attain full spiritual stature unless he renounces his spiritual individuality to the extent of active spiritual fellowship. No religious product is uglier than consecrated self-centeredness or righteous selfishness, and Christianity has produced its share of such products. During its monastic period Christendom presented the religious life as a ladder by which individuals might achieve perfection and attain more adequate heavenly mansions. Much Protestant evangelism has centered narrowly on individual salvation and its logical product has been the "self-made" Christian who can be a better one (he says) outside any existing fellowship. As antidote to this let us remember that "he who would save his life must lose it." This surely means among other things that no religious living can call itself Christian unless it finds some way to join others in practical working fellowship. For religion may be what a man does with his solitude; but it is equally what that solitude does with him when he is apart from it.

V

Christian evangelism is no mere call to "join the church." That is part of it but by no means all. It must be call and example to Christian living, both individual and corporate. It must be the actualization of the life of God in our religious fellowship. Therefore those who seek to evangelize men must ask themselves searching questions: *Does* our church life bring men closer to God and to each other? Does it save them from ordinary selfishness to glad service; from worldly to spiritual conceptions of life; from frustration to victorious living; from fear of death to faith unafraid? Only as we can truthfully answer, yes! can we be convinced evangelists.

Tending the Roots of Prayer

The Rev. Frederic Groetsema

Newton Highlands Church, Newton Highlands, Mass.

"I WISH you'd help me learn to pray. Gosh, I think that would help me!" The speaker was a young, intelligent wife and mother in our parish. She is a college graduate and has held responsible positions before her marriage. But life has suddenly become complicated for her, and instinctively she turns to her minister and asks in modern form the age-old question, "Lord, teach me to pray."

In common with many folk who suddenly discover their need for prayer, this young woman wanted results—and now! But prayer often does not give results on the spur of the moment. Prayer is no last resort "when all other helpers fail." But, rather, prayer is like a plant which properly tended "bringeth forth its fruit in due season." If prayer is to bring forth its proper fruit—poise of spirit and mind, courage for life's battles—then its roots must be tended with care. Effective prayer is no sudden inspiration to be seized upon when the crisis comes, but a lifetime task of growth and care on the part of the individual Christian.

What, then, are some of the roots of prayer life?

The tap-root of prayer is thankfulness. Count me over the men and women who have wrought changes through prayer and they have been thankful people. The Psalms at their best are pæans of thanksgiving. The Master's prayer opens with an ascription of praise (which rises out of thankfulness). Read the devotional literature, past and present, from â Kempis to Kelly and you discover that thankfulness is the tap-root of prayer, and until one has learned to be unfeignedly thankful, prayer life doesn't grow extensively.

Love of God, finding expression in devotion and praise, is another vital root of prayer life. When this root is deep and strong, fast in the soil of the soul, one is never tempted to neglect prayer because the sky is blue, the dividends high, and the need for a doctor utterly remote. The modern Christian who, facing a grave crisis, suddenly turns to prayer, only to be disappointed with its results, should be made aware of the fact that those whose prayers do bring results and do bring help, are folk whose daily devotion is as invariable as the rising or setting of the sun. It is not dependent upon clouds or storm or stress, but upon the true love of God.

Penitence, that mark of true saintliness, that characteristic most marked in all true lovers of God but so conspicuously absent today, is a root of prayer. If the lives of the saints unite in telling any one story, it is this, that the closer one comes through communion and prayer to God the more one feels unworthy and the more he feels the need for forgiveness.

Other roots can be named, but certainly one must acknowledge that man's need for God is the very stem from which earnest prayer springs. We become conscious of this need—in desperation, it is true—but it is there every day, every hour, and if our awareness of our need for God is daily, yes, hourly, present, then prayer life flourishes and grows and gives forth its fruit in its season.

I

But these roots of prayer need care. They must be fed and watered if they are to stay alive and give forth the stem and branch of prayer.

As a minister I find my public prayers falling constantly into what Dean Sperry calls a monotonous pattern. So often the pastoral prayer can be a mere telling of one's beads, as it were; ascription, praise,

petition for the healing of the sick, prayer for the nation, the world, and pardon for the congregation. Sunday after Sunday our prayers are apt to fall into the same pattern—so patterns must be made many and varied. Writing down of personal prayers helps this process of pattern making.

Language is water to the roots of prayer. A new phrase, a new thought expressed uniquely—this stimulates my public prayers as well as my personal prayers. What a lift my own prayer life received and how my public prayers improved when first I discovered "The Temple" by Dr. Orchard. The book is worth its weight in gold alone for one phrase in the first prayer, "Lest yielding to Thy strong embrace we become somehow, something more than we had otherwise dared to be!" What vistas are opened by that sentence! Since then I have added many volumes of devotional literature to my collection for the sole purpose of improving the language of prayer. An occasional visit to an old book shop will yield rich rewards in old devotional gems.

Prayer to grow needs not only to be constantly improved in language, it needs new forms, new directions for growth. George Matheson shares his inner life with us and we read, "Out of the darkness I have grown to thee. Through the night I have come to thee. Over the waves I have been borne to thee. From the grave of buried hopes I have been raised to thee. I will not be afraid though the earth be removed and the hills be shaken with the swelling seas, for thou hast taught me in the lone silence of my spirit the exposition of the great parable—the ark in the flood."[1]

II

Or again, whose prayer life cannot but be strengthened when we read his thoughts on "Strength for the Hour." "My soul, why art thou perplexed about the future? Seest thou clouds in tomorrow's sky which thy present strength is inadequate to meet? God has not given thee thy present strength to meet the future, but to meet the present. When thy morrow shall become thy day thou shalt learn thy power over it. Why art thou distrest about the unborn sorrow? Thou thyself art born anew for each new day. Thine armour is freshly burnished to fight each rising sun."

And, again, on "The Fire of Love":

"The only thing which is not consumed by burning is my soul. Fire is the death of my body, but fire is the life of my soul. When my goods are burned, they perish, but when my soul takes fire it for the first time begins to live. It is the want of fire that consumes my soul. It is because I have so little enthusiasm that I have so little life. The worm of worldly care gnaws at my heart just because there is no fire in my heart to destroy it. My force is wasted by its expenditure on myself. I want something to lift me out of myself in order that I may be strong. Nothing can lift me out of myself but fire, the fire of the heart—love. If I could only be kindled into love, the last enemy would be conquered—death. Love would consume all my cares, but it would give new strength to me. There might be a wilderness around me, but my bush would be glorious—luminous. It would be seen afar off by all the travelers in the desert. It would be a light to lighten the ages, untouched by passing clouds, undimmed by flying years. My heart would never be consumed if only it would burn. In thee, O Lord, let my heart be kindled! Thy love alone can wake my love. Thy fire alone can impart fire to me. Thy light alone can illuminate and warm me with that ardor which consumes not. Thou divine love of Bethlehem, of Gethsemane, of Calvary, descend into my heart and kindle it! Fan it into thine own sacred flame. Wake it into the fervor of burning zeal. Stir it into the glow of warm aspiration. Stimulate

[1] "World's Classics of Devotion," Vol. X.

it into the blaze of an high enthusiasm which shall people the very wilderness with interests innumerable. Then shall my heart be ever young. Every hour shall be morning, every season shall be spring, every year shall be the year of jubilee. They that are planted in the house of the Lord shall bring forth fruit even in old age. Their eye shall not be dim, nor their natural strength abated, for the fire that burns within them is a fire that does not consume."

The careful and loving reading and meditating upon the conquests in the spirit made through prayer by others who walked this way before us will keep the roots of prayer refreshed and stimulated.

III

I have not mentioned the two greatest sources of food for the roots of prayer at all, and these I must mention only in closing. The first is the Bible. God's word is so full of the necessary elements for a vigorous prayer life that it is amazing that we try to pray so much without it. The Psalms; the ancient worthies, the Prophets; the songs of II Isaiah—here indeed is the very stuff of which virile prayer life is made. How often, when all words fail, do the words of the Psalmist give expression to our prayers, far more adequately than we could at best.

The Bible is the source book of prayer, and one reason why our generation has so little success with prayer is found in the fact that they are so grossly ignorant of the contents of the Word of God. He who would reap the fruit of prayer must know the Word until it become a part of him.

The last source of strength for prayer is prayer itself. One can read â Kempis and Kelly, Augustine and Matheson, Bunyan and Woolman, the Psalms and II Isaiah, and yet in the crisis of need find prayer inadequate. Prayer needs prayer to grow. The first halting step must needs be followed by other halting steps until we step out firmly with assurance. The first stammering phrases must be followed by others until we, through patience, see prayer bring forth its own blossoms of devotion and praise that inspire and give poise to heart and mind. The plea, "teach me to pray," must be followed by a resolue, "and I will learn to pray!"

Cultivating the prayer life is no simple task. An urgent desperate prayer of need by one unused to prayer may hold off for a time a strangely menacing fear so that one can think clearly and so act, but the real fruits of prayer — the ones every Christian seeks after — come only when the roots of prayer have been tended thoughtfully, earnestly, systematically through the years.

But one is seldom too young or too old to begin. And the desire to pray is the first sure sign of life in the prayer life, and if this shoot be tended, any one can learn to pray and claim with intelligence the Master's promise to those who have attained maturity in prayer life, "Whatsoe'er ye ask in my name believing it shall be given unto you. . . ."

RELIGIOUS RADIO WORKSHOP MEETS IN NEW YORK

Attending the third annual religious radio workshop held in New York in January, ministers and religious education workers met with members of the radio industry to discuss the problems and objectives of religious radio programs. Scripts were written and discussion groups conducted.

BROADCASTING CLASSES INTRODUCED

Columbia University, Yale Divinity School and Andover Newton Theological School are instituting courses in religious broadcasting this year. Classes will include techniques of broadcasting as well as study of the goals and values of religious radio.

Minister's Monday

The Rev. Robert L. Eddy

Pastor of the First Congregational Church of Paxton, Massachusetts

I

MONDAY is the problem child in the minister's family of days. On that day he looks and feels most unministerial. On Tuesday he collects his wits and starts a sermon. Wednesday sees him as the house-to-house shepherd. Thursday and Friday may afford committee meetings where he may radiate a mellow wisdom. Saturday is the calm before the storm. And Sunday is the apotheosis of the week's labors. Monday is an anticlimax. Horeb after Carmel, the brooding silence following the organ's last cadence. Its contrast sets up an emotional problem in us as ministers which we have to live with.

Monday comes at us suddenly. Sunday evening may have been a period of halcyon quiet and self-congratulation. But Monday morning is ready with traps for the unwary. There is no stimulant to carry us through our struggle with the furnace, no elevating sense of importance to bear us up over the hollow feeling peculiar to many a Monday. This sense of having been left behind by the powers that be, of having lost our thread of connection with celestial realms, is apparently characteristic of any healthy, honest religious experience. After temple worship the psalmist sees soldiers "protecting" his city and cries, "Why standest thou afar off, O Lord?" St. John of the Cross, in his little work, "The Dark Night of the Soul," shows us that even the mystic must occasionally feel removed from the Eternal Goodness. Any man with a human set of nerves and emotions must evidently have to put up with Monday as one of our mortal afflictions.

II

But Monday is a strange package. Beneath the thorny covering there is raw material for a very nourishing food. Monday's chastening reminds us who we are; its loneliness and idleness can make us critical of the value of our present church program. And as we question the value and necessity of our present local scheme of salvation for all men, with its complexity of building campaigns and bowling parties, we find ourselves feeling out for something solid and basic on which to hold. Monday can make us dissatisfied with these outward, visible signs of what is supposed to be an inward and invisible pilgrimage of a spiritual kind. Searching for better activities, we ask ourselves a few pertinent questions for which the rest of the week has no time. What are we trying to do here, anyway? How did we get here? Why did we ever go into the ministry?

Also, what are our present goals and what is to be the main end of our ministry? These questions have no appeal to a man who is flushed with the triumph of Sunday noon, or whose witty Wednesday patter seeks to draw the new family into the congregation. These are the questions of spiritual solitary confinement, of a ministry arrested, of a man's self-confidence called into question for a day. Monday may get none of our official work done. All we may have to show for it is a record of spiritual inertia. Do we keep *secret* what looks like a defection, or at least an imperfection, of faith? Are we ashamed of our Monday mood, and, worst of all, do we try to avoid it; or pretend we do not have it? We need not fear that Monday will make us lose our stride; perhaps what we need is something to shake us out of our stride. This is something which only Monday can do. On Monday no one pleases us with that heresy so dear to the minister's ears: "I

enjoyed your sermon." Here, alone with his faithful wife, the minister, if he is lucky, will be hard-pressed to defend his place in his calling.

III

Monday may ask us why we went into the ministry in the first place. On any other day we would know, or think we knew. But the room in Doubting Castle, sublet to us for the day has no pretty pictures on its walls, no embroidered mottoes to bolster us. Out of the field thus fertile for serious, even cynical self-examination can come a new sense of direction for which we ought to be grateful.

Suppose that it happens this way. Monday morning begins with an early telephone call, a clean-shirt shortage and no bread in the house. The radio brings us its local news items. Here a robbery, there a murder, here a cashier apparently mystified by the absence of funds in his trust. "Forward through the ages in unbroken line . . ." We sang that only yesterday, but it seems a long time ago. The world is with us again, too much with us. All this gets a man thinking about the moral frailty of man. His own little flock, honest folk, no doubt, has its own imperfections. The members are not busy with fire and sword, but their vagaries loom clear on Monday's horizon.

If you are employing your Monday mood as you should, you will now turn a pessimistic eye toward yourself. Just what are you up to in this parish of yours? Are you busy with visible externals, content that they indicate a growth less visible and more acceptable in the sight of the head of the church? Or if you are really not tangled in a building program or a cantata or a ministrel show, then how can you be sure that you are doing anything? You are trying to elevate the moral tone of your community. You are trying to get the people to consecrate their souls to a spiritual life. Splendid, says Monday. But, my dear man, just what do you mean by these words? What are you in the ministry for? You know that the reasons you had when you entered were probably not those of modesty or wisdom, but with what have you supplanted them?

At this point you can turn on Monday and talk back to it. You have done something since you left school. There was that boy whom you managed to keep interested in the church. He surprised you by joining, but by the look in his eye, you knew he was joining for the right reason. And so he had his membership in the Christian communion to take with him when he hit the beach at Normandy. And you know that when he passed through the valley of the shadow of death he feared no evil. On the basic of such reflections, it occurs to us that our task is a complex one. To organize the best there is in our people and pit it against the larger, but disorganized evil, to give the cup of cold water to the little child in Christ's name,—there are the beginnings of an answer to one of Monday's toughest and most persistent questions. Each of us may go on from there, or even start differently, and arrive at a new, humbler, surer sense of what we are here for. Except for Monday we might not have bothered with the question at all. God moves in a mysterious way.

IV

Mundane Monday has the voice of a Sancho Panza; it is a good servant. It shakes its head at our exalted schemes, our battles with local windmills. Our mount, it reminds us, is not Pegasus, but Rozinante. We are not St. Chrysostom, we are R. L. Eddy, and there is a difference, though our parishioners may not know it and our wives are willing to forget it. Monday is apt to pour water on us, cleansing and cooling to our fevered brow, but very wet and uncomfortable.

What are our goals in the ministry? Monday has the floor again. Yesterday you had an increase of two in church and today you find that they were both visitors

whom you shall never see again, and the men's forum speaker finds that he cannot come next week. Well, what if he doesn't, you say, what are we having a men's forum for anyway? What are we having a church for? This is not blasphemy, just an honest question. The fact that we had to ask it shows how our energies have been disturbing our steering gear. Once again, let us face Monday and its question. Here again is where we get the real good out of Monday. Most of us have been dimming our sight with our own sweat. "I reach the Eternal Goodness not by trying, not without having tried," writes one Western mystic. In Monday's period of enforced absence from the platform of model saints, we may get the new bearings which such a shock to our pride can give us.

Emerging at about noon from under our juniper tree we see how we have confused success in the ministry with prosperity for ourselves. When people spoke well of us we thought we were doing well, and so we took ourselves very seriously. This is dangerous, as we may gather from Oscar Wilde's remark that life is too important to be taken seriously. Monday does well to question the course and progress of our march. Oh, yes, it says, we are marching to Zion, all right; our feet are moving and our hopes are high, but we may be marching in circles. If we spiral upward like a gust of wind, all is well. But if we are building a concrete highway out into space which is supposed to end up in the suburbs of the New Jerusalem, we may be disappointed later. There are no straight lines in the universe and the path to heaven is probably no exception. Monday rejects the forced march as the program for a church, as it questions the wisdom of "programs" as such altogether for a church. Instead we are urged to think of community growth as the seed growing secretly, doing its little best each day in love and humility.

So let us laugh at the prickings of Monday. Let us give thanks that we have been goaded into using our heads and hearts to "see life steady and see it whole" even if not too happily. Our answer to Monday's challenge has given us a new measure of growth. Humble before a new vision, we may say, "Lord, I believe, help thou mine unbelief." We wanted light in our darkness and got the storm, but the storm has given us the lightning which has shown us our true course. Most of us, on sober second thought, can be prayerfully thankful for our Mondays.

The Pastor and Personal Counseling

The Rev. Allen L. Irwin
Chaplain, U. S. N.

TWO years' service in the Naval chaplaincy has convinced me of several things. One of these convictions concerns the value and importance of personal counseling. I had always felt its importance in a vague and theoretical way. Navy experience has brought it home to me with the insistence of facts and has left me with the determination to make personal counseling a systematic part of my future work.

"I don't like my work." "I've got in trouble with a girl." "My wife has been running around with another man." "My family needs medical and dental work, and we don't have the money." "What should I do when I get out of the Navy?" "I've been hearing some different ideas on religion and am pretty mixed up." "I've realized that I don't love my wife." "My family can't live on my income." "I am in constant pain. The doctors won't

believe me." "Something is wrong with me. I'm all nervous. I can't sleep."

These are typical problems which may come to a chaplain in the course, not of a month, but of a day. Sometimes a chaplain can give specific assistance. More often he simply helps the person to come to new insights and decisions. Frequently he feels his own helplessness in the face of the other's tragedy. At least he can always be a friendly listener and make the burden a little lighter by sharing it. That people value his help is shown by the fact that they keep coming.

People need personal counseling. The tangled web of human mistake and tragedy testifies to that. People want personal counseling. Quacks, fortune-tellers, pseudo-advisers reap a harvest from this want. Listen to conversations around you—on a bus, in a station, in a restaurant. Two to one, some personal problem or grievance is being aired.

This work of personal counseling is something the pastor must take over. It is his responsibility. It is part of the shepherding of the sheep, part of his ministry to the whole man, a continuation of the healing work of Jesus. Furthermore, the pastor is in a strategic position to do this work. Properly prepared and with the right attitude, the pastor, in nine cases out of ten, can handle the problem better than any other person, lay or professional.

I

The pastor is in a strategic position for personal counseling because he knows the people. He is among them. He is their friend. He knows their backgrounds, their families. He sees neuroses which never get to a psychiatrist, hears legal problems which never reach a lawyer, is in on family difficulties which are never taken to a marriage clinic. He is in a strategic position to do this work because people will open up and talk to him. He is in a strategic position because he knows life and human relationships. He is not so specialized that he sees only one angle. He is in a strategic position because faith in God, new attitudes and ways of life—ways of repentance, forgiveness, tolerance, and love—are so tragically needed in almost every case and frequently are the only means of help. He is in a strategic position because he has patience, love for his fellow men, and a willingness to share their burdens; because he is in touch with a Power greater than theirs or his own; because he can mediate that Power and communicate something of his own faith and confidence. He is in a strategic position because he is commissioned by One who heals body, soul, and spirit—One who has said, "As the Father has sent me, even so I send you."

Other professions recognize the strategic position of the minister. I have had close personal and professional relations with Navy medical men, consulting them often on the cases that came to me. Sometimes they would give me needed information over the phone. Sometimes they would wish to see the patient. One doctor, temporarily without assignment, spent considerable time in my office and would sit in on consultations when needed (for instance, in cases involving sickness at home). A psychiatrist sent several mild neurotic cases to me because, he said, they needed "a friend more than a doctor." He gave me instructions on dealing with them, and I carried my questions back to him. Once I was able to spot a beginning case of schizophrenia and send him to the medical officer and thence to hospitalization and treatment.

I found the medical men responsive and glad to talk cases over. I respected their superior knowledge and experience in their own field and made constant use of it. They seemed to respect and value my work and to feel that we were able to be of mutual help.

I am convinced that we pastors should use the medical men more. We should establish friendly professional relations with them and not hesitate to draw upon them when need arises. Most of them will not resent such calls upon their time;

hey will value the relationship. We can hold up our end by seeing that patients give the doctors a fair break, going to them early before a disease has progressed, not expecting the impossible, following prescriptions and directions carefully, giving one doctor a fair chance before going to another, etc. We can serve as a needed intermediary and interpreter between patient and doctor. Frequently we will understand both better than either will understand the other. If an occasional physician does not welcome such a relationship, we can turn to another. We are likely to be too hesitant rather than too bold.

I also found mutual relationship with the legal officer. We sent many cases to each other, consulting often and frequently interviewing cases together. He supplied the technical advice and work and I the personal understanding and counsel. We pastors should become better acquainted with the legal profession and establish working relations with them, probably through legal assistance agencies.

If possible, we would do well to relate ourselves to some marriage clinic. Marital and premarital problems constitute a large and growing need. War marriages and family separation have made the situation more acute, but the need is a continuing one. The pastor might refer many such cases to a marriage clinic, consulting them on others. Such an organization would find the pastor useful in giving insights and backgrounds and might well refer certain cases to him, particularly for follow-up and continued oversight.

II

People do not come to a pastor as readily as to a chaplain. Why? The most obvious reason is the greater maladjustment in the armed forces and the absence of normal sources of advice, such as parents and friends.

A second reason is that personal counseling is considered one of the chaplain's major duties. He is thought of as experienced and well qualified in the field. He is the one to see when in difficulty. Pastors are not usually looked upon in this light. Counseling is not thought of as a major part of their duties, nor are they looked upon as specially qualified. This popular attitude must be changed. The pastor must equip himself for counseling by original preparation and continued study. The people must think of counseling as a definite part of his function in the community. They must look upon him as specially qualified. They must come to think of him as the one to see when in difficulty.

A chaplain usually holds a less personal relationship with his people than does a pastor. He does not know them so well, is with them a shorter time, is responsible for a larger number, and is not acquainted with their parents and families. It is more of an impersonal professional relation. Perhaps for this reason people are more willing to tell him of their weaknesses and moral failures. I am not suggesting that a pastor should hold a less personal relation with his people. But his counseling attitude must be somewhat on the impersonal and professional side. He must listen without showing emotion. He must frequently be as impersonal as a physician making a physical examination. The people must know they can come to him without embarrassment and that their confidences will be inviolate. He must never be shocked, or let any one think he is.

Ministers are shocked much less easily than most people think. Why should they be shocked at sin and evil? Certainly they know how prevalent and deadly it is. A doctor looks at and treats a horrible sore without showing emotion. If he were nauseated or repulsed, the patient would never return.

People are inclined to put the minister in a rather "standoffish" and "holy" position. This must be minimized if they are to come to us freely. The chaplain does not occupy this position to such a degree, consequently the people come to him. We can work against sin and evil, we can

help people overcome their moral weakness, without being shocked. We do not need to approve; they do not expect or want us to approve; but they will not let us help them if they feel we know so little of life or of evil that we are shocked at the appearance of it.

A legend grew up in the armed forces that the chaplain is practically omnipotent. He can get anything done for a person. This belief is greatly exaggerated but has some foundation. The chaplain occupies a unique position in the armed forces. He is permitted to cut through much military red-tape. He can consult the commanding officer, or any one else, without observing the chain of command. He can intercede (military: "go to bat") for a person whose case warrants it. This is often a disadvantage, for many come seeking personal favors which they have no right to claim. But it also has the effect of bringing men to him because they feel he has a real standing and can "get things done."

Now the pastor can be in just about the same position. He can so relate himself to the community, to other professional men and interests, that he does not hesitate to "go to bat" when a case justifies it. He must not, however, abuse this position, or he will lose it.

III

I have nothing new to say about methods. An increasing volume of interesting and helpful literature is being written on the subject. Perhaps it would be in place to indicate those principles which I have found most useful.

1. The non-blame principle. Do not assess or indicate blame. Your very position will make the consultant conscious of guilt, and usually he already feels sufficiently guilty. Moral principles will often be discussed, however, particularly in relation to some future act or decision. Rarely, it may be necessary to stimulate consciousness of moral failure or breach of obligation. Usually this is unnecessary and raises hampering barriers.

2. The principle of friendly impersonality. Set the consultant at ease. Show a friendly interest and sympathy. But maintain a kind of impersonal and objective attitude.

3. The principle of listening. A recent cartoon showed a machine in a penny arcade. It was made to look like an old lady with a friendly face. The caption: "Put a coin in the slot. You can tell her all your troubles and she will nod in a sympathetic way." What people often need most is some one to listen. They need to think things out and to talk things out. Often they will talk themselves into the solution. Spend more time listening than speaking.

4. The principle of questioning. Questions are your strongest weapon. Get all the facts, all the angles. Use questions to bring up points which have not been sufficiently considered. Use questions to help lead to the proper decision. Your initial questions may be routine ones for filling in the card record.

5. The principle of guidance. Getting the data then giving advice does not work. You must lead and guide the consultant into insight into his situation, and into his own decisions. Then action will follow.

6. The principle of conference. You will often confer with other specialists, mental, medical, legal, etc. You will send your consultant to them in many cases. Make the appointment for him, or else he may fail to go. Keep "in" on the situation.

7. The principle of continued interest. Do not let your interest in a person drop. When you see him ask about his situation, unless it is of such a nature that he would prefer to have it unmentioned. Follow up your cases. With some people, however, you will have to discourage too great dependence.

8. The principle of Christian emphasis. You are doing your work as a servant of Jesus and in His name. Your consultants should be made conscious of this without your having to mention it. I find religious symbols, the cross and Bible on the desk,

the picture of Jesus on the wall, most helpful in making this emphasis. Do not press religious discussion into your conferences. Let it come in naturally as it often will. New Christians and church members will result from your counseling work, but do not make your conference room an evangelistic pulpit, or you will defeat your own purpose.

IV

The people need personal counseling. They want it. The pastor is able and in a strategic position to give it. But will the people come to him? Not just in the large parishes with specialists and psychiatrists available, but in the average parish, will they accept the pastor as a counselor and seek his help?

Eventually, I am convinced, they will. In years to come, counseling will be looked upon as part of a pastor's work just as much as conducting worship and visting the sick. In the meantime it may be hard to win acceptance and recognition for this side of our work.

A favorable circumstance is that the service people are accustomed to it. It will not be difficult to get them to come with their problems. Success with them will bring others. They will be our best advertising agents— "Why don't you go to Mr. So and So? He helped me when . . ." But we must advertise, too. We must accent counseling in sermons, in the parish bulletin, in conversations. We must get the idea around.

We will set regular hours for consultations and let it be known that we are available at any time by appointment. In pastoral calling (counseling is not a substitute) we may refer problems to more detailed and systematic consideration in an office appointment—"Come up to my office at such and such a time. We'll have more time and privacy, and we'll go into the whole thing thoroughly." Or we may in pastoral calling make a start on the problem and invite the person to the office for a continuation. Other ways will be discovered of getting the idea started. Once it gets a little start, it will gather momentum of its own initiative.

I am convinced that this phase of pastoral work is destined to become of increasing place and emphasis in the coming Church. Our generation of pastors can help make it so.

The Church Fathers Name the Name

[These beautiful and unusual sonnets have been chosen out of a cycle sent us by the Rev. M. G. Ingram, pastor of the First Congregational Church, Union City, Michigan. They seem the distillation of searching study into fine poetic forms. —EDITOR]

Who do men say that I am? When Jesus asked the question, the disciples reported various answers that had been given. When they wrote the gospels, each presented a different portrait. The early Church Fathers, out of a widening knowledge, gave him various names—each true to their experience, none catching the full truth about him.

Tutor - Clement of Alexandria

Man can but sin, being ignorant and weak;
We can be godlike only as we know
What God is like, then in his likeness grow,
Choosing his ways with a free will and meek.
God sent the Logos in his name to speak;
His gift is faith, from which we swiftly go
To knowledge, thence to love and service, so
On to the life eternal that we seek.
The Christ who came is our true Tutor, wise
In the mysterious wisdom of the skies,
The Spirit active since the world began,
The Logos made incarnate for our eyes;
He guides our souls as only wisdom can
Into the best attainable by man.

Agent in Creation - Origen

Eternal Son of God's eternal will,
Eternal generation still undone,
Like brilliancy arising from the sun,
Not made, not emanent, but borning still;
Him God the Spirit needed to fulfill
His plan that fallen angels every one
Should not be sadly lost but saved and won
Back to the glory they have treated ill.
So, agent of creation, Christ was sent
This changing world to fashion, and present
God's scheme of grace to erring souls that fall,
To train them back to glory and content,
The human back to the divine recall,
And that blest world restore where God is all in all.

A Person of the Trinity - Tertullian

One of the Persons of the Trinity
We must acknowledge Jesus Christ the Son;
With God the Father and the Spirit one,
One both in substance and in potency,
Three only in appearance and degree.
Him do we worship as the Church has done,
Since life eternal he for us has won,
Since as our Lord he lives eternally.
He came, from God the Father emanate,
Conjoined as God and man in double state,
By merit a just God to satisfy
And give to us power to participate
In that rich grace provided from on high
Which will both ransom us and deify.

Very God of Very God - Athanasius

Nay, very God of very God is he:
No godlike creature out of nothing made,
No God's first-born created by God's aid,
But God in essence and reality;
Not made, but God from all eternity,
Not any pseudo-god upon parade,
Not like to God in aim or power displayed,
But God himself in substance verily.
Down from high heaven he came to save us men,
Begotten ere the ages,—who knows when?—
Incarnate in the virgin by design;
Was crucified, was buried, rose again;
At his right hand does God his place assign,
Made man that he might make us men divine.

FACTS

ANALYSIS OF PRESENT STATUS OF ORDAINED SEMINARY GRADUATES 1937–1947

Analysis: Those Ordained; Not Pastors

Seminary	Total Ord. 1937–1947	Now in Pastorate	Ord Not Pastors	Teacher	Chaplain	O.D.	Sec. Wk.	ABCFM	Dropped Out	Dead
Andover	93	71	22	3	4	2	6	0	6	1
Bangor	54	33	21	0	6	2	3	1	9	0
Chicago	150	111	39	2	10	2	10	4	11	0
Duke	12	10	2	0	0	1	0	0	0	1
Hartford	78	47	31	1	7	5	5	3	10	0
Harvard	31	22	9	1	2	3	0	1	2	0
Oberlin	39	28	11	1	3	1	2	1	3	0
Pacific	26	16	10	3	2	0	1	1	3	0
Union	78	34	44	4	14	5	9	4	10	0
Yale	111	64	47	9	6	9	11	2	7	1
Yankton	23	17	6	0	1	2	11	0	2	0
	695	453	242	24	56	31	48	17	64	2
%		65%	35%	3.5%	8.1%	4.4%	7.1%	2.4%	9.2%	.3%

This table is the summary of an extended study that has been made of the present status of all graduates of the Seminaries which train the great majority of our young ministers who have been ordained to the Congregational Christian ministry in the ten-year period 1937–1947.

This study tells us that 695 graduates were ordained in these ten years. Since the total ordinations for the ten years were 1,076 it follows that 381 were ordained from other seminaries or without full seminary training.

Of the total number of graduates from these seminaries ordained in these ten years, 65 per cent are now in the pastorate, indicating that there has been a change from the pastorate of 35 per cent in ten years. It should be noted, however, that 56 of these men are in the chaplaincy, a specialized pastorate of great significance. Among the number not in the pastorate of our churches 24 or 3½ per cent are teachers, a truly religious vocation, or ought to be, and the churches are under obligation to furnish well-trained Christian teachers.

It will also be noted that 31 or 4.4 per cent have transferred to other denominations and here again we have reason to feel considerable satisfaction that men of liberal training are working in other church bodies. Whenever a minister crosses the line from one denomination to another there is one more tie that should bind all Christians together.

The number going into the service of the A.B.C.F.M., 17 or 2.4 per cent, is encouraging to a degree but this percentage of our ordained ministers is too low when we consider the very great need for mission leadership.

The two columns, secular work, but holding still their ordained status, 48 or 7.1 per cent, and dropped out, *i.e.*, having given up their ordination papers, 64 or 9.2 per cent, reveal a real loss. That a total of 112 or 16.3 per cent of the seminary graduates ordained to the Congregational Christian ministry in the last ten years have retreated from that work points to one great weakness in our methodology—*we must do more to help our young pastors in the early years of their ministry.*

The total ordinations for the ten years, 1937–1947, was 1,076; the total deaths of ordained ministers during that period was 1,621 showing a loss of 545 in the ten years. But as we had 5,983 ministers in 1937 and 5,862 in 1947 the loss of ordained ministers was only 121. This indicates that we have received a net total of 424 ordained men from other denominations. As we gave other denominations 31 out of the 1937–1947 classes it would seem that the current in this exchange of ministers from one denomination to another runs strongly in our favor.

Worked out on a yearly average it stands like this:

Our loss of ministers due to death per year	162
Our total ordinations	107
Our net loss in number of Congregationally ordained ministers per year	55
We receive from other denominations per year	42
Hence our net loss in ordained men per year	13

NOTE: To keep our number of ordained ministers up to the present figures, from our own ordinations we need to lift the number of ordinations from 107 to 162 per year, an increase of 55 per year. It should be emphasized that this requirement is only to keep our number up to present strength and does not make room for any expansion—and in this day how greatly we need to expand the outreach of the church!

As we now ordain 69 men per year, who are graduates from the Seminaries training the larger number of men for our Congregational Christian ministry, it means that this number should be lifted to 124 per year, an increase of 80 per cent in seminary graduates. Here too is an indication of the size of the task that lies before us.

Report of Seminary Visitation No. 2

to the Department of the Ministry

The Rev. Frederick L. Fagley

Director, Department of the Ministry

THE visits to Hartford Seminary and to Yale Divinity School were to me enjoyable occasions. At Hartford Dean van Dyke, Dean Emeritus Potter and Professor Lynn joined the group of Congregational students for a dinner and a two-hour round table followed by individual conferences. At Yale the individual conferences began at 1:45 P.M. and continued to 6:00 P.M. and were arranged by Professor Ralph Woodward in his usual careful and most helpful way. A dinner and round table followed.

At both schools some students were away on assignments but of the twenty-seven students at Hartford, I was able to contact twenty, and at Yale nineteen out of the Congregational enrollment of thirty. At both schools the enrollment is up. At Hartford from sixteen to twenty-seven and at Yale from twenty-one to thirty.

The physical set-ups at both Yale and Hartford are excellent. Yale has perhaps the best seminary plant in America and the Hartford Schools are planned on a most generous scale. Not all the buildings are yet erected but President Stafford and his Board are working towards the completion of their plant. Both schools are crowded to capacity and the faculties are first class. The semiofficial visits that I have been making to all the seminaries training men and women for life service in our churches, as a representative of the Department of the Ministry, are a new feature in our denominational life. Previously I have reported visits to Oberlin, Chicago, and Pacific (Seminary Visitation No. 1).

For the first time in our history the churches, through the General Council and its Department of the Ministry, are seeking to evidence interest in and concern for the young men and women who are in training for leadership of our churches. For the first time in our history the denomination knows how many young people there are in theological schools looking forward to Christian life work in and for our churches; whence they come; their educational background; why they have made this decision; something of their family and church background; their present life and work; their interests and their particular plans for the future.

It is my task to learn to know these young people personally, and to manifest as far as possible the interest and the expectation the denomination as a whole has in them and to pledge to them our continued prayers and assistance.

As a usual procedure I find on arrival a list of appointments made out for a brief, all too brief, period. I visit with each man and women. The problems range all the way from those of a personal and emotional nature to these concerned with prospective fields of work. One who undertakes this sort of visitation should have accurate knowledge concerning all sorts of social and religious agencies, national and international, where information, guidance and openings for longer or shorter periods of employments, may be had; suggestions as to fields of service with the churches and relative advantages and handicaps of one section of the country to another; advice on thesis themes and subjects for major study; types of ministry and the sort of preparation advisable and then all sorts of personal prob-

lems including those of marriage and family.

The time available is never long enough; yet after visiting with sixteen to twenty young people for a long afternoon and evening, each with many questions and problems, one has a feeling that the young people of today who are preparing for Christian life work are a fine group, devoted, courageous, and deeply religious. They realize quite clearly that the next thirty years, the period of their ministry, will be probably the most exciting, most needy and most determinative period the world has seen in a thousand years. They are determined to get the best possible preparation and to make their lives count.

The influence of the returned G.I.'s is most helpful. Men who have seen the evil of the world revealed in all its naked awfulness know something of the nature of its power, but the glorious thing about this is that they know too of a higher power, that the power of God is greater than all the forces of evil. This personal knowledge gives strength and purpose. They feel they have taken their stand on the winning side and believe confidently in the eternal victory of the spirit.

One interesting feature of this year's visitation is the rise in interest in the rural ministry. In every school I visit I find young men entirely committed to life in a rural parish. It sometimes seems to me that some seminaries may have to establish courses on agricultural subjects or work out plans for closer cooperation with state agricultural schools and experimental stations. Rural life is highly scientific and specialized and unless a rural minister knows his way about in the life of the farm and rural town and senses its social, educational and economic problems, he will be unnecessarily handicapped.

Along with these special-interest students there is another distinct group wholeheartedly committed to foreign missions and closely related to these are students preparing for relief and rehabilitation work abroad. These young people know the needs and are determined to do something about them.

As I go farther into the study of ministerial supply the clearer it becomes to me that the consecrated pastor is our most effective recruiting agent. A large proportion of the students now in seminary tell me they are there because of the influence of their pastor. This is a most encouraging factor. We need double the number of candidates for the ministry and we must develop a more effective denominational program and better materials for use by pastors. The second most often mentioned factor is home influence, and here again we must develop a literature as a program for use of parents in placing before their children the validity and the necessity for Christian leadership.

An interesting development is the growing appreciation of an internship. A few students are taking a year off between the middle and senior year to work with a pastor for a year before completing their course. This plan has much in its favor and also certain dangers. The greatest danger is that the attractions of active work are so great that there is a strong temptation to remain in the service of the church and to forego the completion of the seminary course. But pastor, student and seminary, yes and the denomination, have too great a need for fully trained men not to insist that the internships shall not interfere with the completion of the course. An internship of a year or two after graduation does not have this jeopardy.

We have some real problems of ministerial education but we also have great resources.

SPECIAL COURSES FOR CHURCH SECRETARIES

Green Mountain Junior College, Poultney, Vt., announces a new program of studies for prospective church office secretaries.

Summer Courses in Theological Seminaries

A letter of inquiry to the various Seminaries where there are students preparing for the ministry in our Congregational Christian Churches results in the following information:

No summer courses are offered at Andover-Newton, Bangor, Hartford, Harvard, Pacific or Yankton. Andover-Newton offers a period of summer work with the Boston City Missionary Society to twenty students who live in the dormitories and receive credit for the work. Hartford refers students desiring summer courses to those offered at Union Theological Seminary, New York City. Some of the students enrolled at Harvard take courses in the Harvard Graduate School of Arts and Sciences but there is no theological instruction.

Chicago Theological Seminary has summer sessions from June 23 to July 25 and from July 28 to August 30. In addition to the regular courses there will be a Radio Workshop in August.

Since it takes two or three weeks to process a student through the Admissions Office, it is desirable to make application well in advance. Write to the University office, 5757 University Ave., Chicago 37, for rates and costs for the terms.

Duke University Divinity School does not offer a separate program of summer school work, but certain professors in the Divinity School serve as teachers in the general summer session of the University. The terms are from June 12 to July 24; and from July 25 to August 29. Application should be made to the University at Durham, North Carolina.

Yale Divinity School encourages all students in training for the ministry to use their summers for field work under supervision. No formal class work is available during the summer.

Union Theological Seminary presents an exceptional opportunity for study in the various fields of religion. A distinguished faculty offer a wide variety of courses. A complete Summer Session Announcement will be sent upon request to: John L. Casteel, 3041 Broadway, New York 27, N. Y. Application should be made *not later than June 2.*

Summer Courses: Two three-weeks terms, July 7–25; July 28–August 15.

Courses and Faculty: Bible, James Muilenburg, C. T. Craig
Church History, R. C. Petry, W. W. Sweet
Theology, Georgia Harkness, R. J. Kroner
Ethics, J. C. Bennett, Liston Pope, C. L. Stanley
Devotional Life, D. V. Steere
Practical Theology, J. L. Casteel, T. L. Shannon
Missions, R. P. Beaver, C. W. Iglehart
Sacred Music, Marguerite Hazzard, D. McK. Williams
Religious Education, Edna Baxter, Adelaide Case, F. W. Herriott, Myron Hopper, Paul Irwin

The New York City Mission has inaugurated a most interesting plan of Fellowships as a part of a Leadership Training Program in City Church Work. "The objective is to give to highly qualified young ministers a period of training which will help them to assume leadership in difficult city fields. It is hoped that many of the Fellows chosen, upon completion of their course, will desire to start their full-time service in New York in one of the fields in which the City Mission Society has a stake. However, no binding arrangement will be required to that effect. The Society is interested in helping to provide able and alert leadership for the city church field and not simply in training men for its own work." Write to the Rev. Kenneth D. Miller, 105 East 22nd St., New York 10, N. Y., for further information.

Concerning Former Fellow-Craftsmen

The Editor

A BOOK on Medieval preaching seems rather detached from the current concerns of any preacher. Especially if it is a big book, crammed with erudition, buttressed with footnotes, weighty with untranslated Latin, in many of its quotations, exhibit "A" of archaic spelling, and finally to be found only in the more complete theological libraries. C. P. Owst wrote that kind of a book twenty years ago; The Cambridge University Press published it. It is a mine of documented information about preaching five hundred years or more ago and in substance, a pretty remarkable and really fascinating achievement. Reading clubs might profitably ask one of their more painstaking members to find it if he can and review it for them.

There is a hall in the New York Metropolitan Museum where an imposing company of mannequin knights model Medieval armor, most of which a modern man could not get on and, if he could, he would be like Kipling's "new recruity," "uncommon stiff and slow." There is in one corner of the hall as much as could be reassembled of a Medieval craftsman's workshop in which such armor was made. The forge, the curious anvil, and the tools, along with what is left of the woodwork of his shop, have always appealed to this writer more than the mailed knights. They were artists, these forgotten men, who tempered their steel and hammered out helmets and the throat and shoulder pieces and all the rest, part by part, and then went home to high gabled houses overhanging dark, narrow streets, while the knights themselves went out to tilt other knights off their horses. How a man does his work is always far more interesting than the finished product.

So with Medieval preaching. One sees through all its incredible and various volume (one would not think that so much could possibly have been preserved and recovered) the slow fabrication of "homiletics," the theory and art of preaching. The chapters in Owst which deal with the form and discipline of preaching during this long and crucial period are not too well organized. They are overweighted with the author's scholarship, but in a nebulous kind of way about all that the textbooks on homiletics have since stressed is there in one form or another. If it could be systematized and rewritten, it would by no means seem dated, having to do, as far as preaching is concerned, with many dateless things.

These vanished craftsmen of homiletics considered source material, organization, illustration, how to be formal and learned, how to be excursive and popular, and so on and on. They had a surprising amount of first aid to the perplexed; cyclopedias of illustrations, handy little manuals of skeleton homilies and sermons for the mentally indigent; very much like the benevolent literature now supplied by some publishers or offered in enticing circulars. It is all surprisingly modern and one is tempted to agree with Ecclesiastes that there is nothing new under the sun. There are intriguing bits of information; some pages on the evolution of the "pulpit" literally as an architectural furnishing of the sanctuary, and the introduction of pews into churches. Also Medieval preachers were always conducting running fights with irreverent little devils who stirred the congregation to disorder or else put them to sleep. We moderns would be fortunate if we could always offer such alibis.

* * *

Perhaps as far as the art and theory of preaching are concerned homiletics have always followed rather than inaugurated outstanding periods of creative preaching.

Great preachers like all great artists have made their own rules. They have been swayed by the viewless winds of the Spirit and left what they said and how they said it for others to make textbooks of. This, to repeat, is true of all art. The great painters and the great musicians were indeed taught by their predecessors, but they never painted by rule. Textbooks on homiletics can never rekindle vanished fires any more than a textbook on painting can assure another "Descent from the Cross," or a textbook on music assure a Fifth Symphony.

* * *

The Editor does not quite know how all this bears upon the preaching the MINISTER'S QUARTERLY is meant to serve. Perhaps in this way at least; that the free course of a minister's mind is primary. Sermons which really count shape themselves as rains cross the sky. There is, as one watches the firmament, very often a translucent veil against the Western horizon which softens the sunset of a cloudless day, prophetic moisture attending the twilight with a veil. By morning the gauze has become a cloud fabric and by afternoon it rains. The sermon should begin like that, a stir of meditation, a gleam—not a veil—along the horizons of the mind, an inner stirring of interest and anticipation whose currents are as mysterious as the first whispering breath of a rising wind but which have behind them, like the winds themselves in their firmament, the power of the firmament of the preacher's mind.

They say a raindrop needs a dust particle around which to condense and a sermon certainly needs occasion and message—sense to condense its prophetic meditation. And if one wants a further meteorological analogy, it must be drawn from ample sources, like the rain from the sea. If clouds are carried over arid regions, they get drained dry and never become rain at all, like Jude's "clouds without water." Neither can one preach out of the arid regions of his mind and spirit. He preaches best out of some depth of experience, some amplitude of vision and some deep indebtedness to the wise and good who know how to make music out of the travail of the soul or touch some far horizon with a cloudless light.

* * *

One does not then make a sermon out of a textbook, but he might profitably check his output from time to time thereby. A short book, if it be wise, will do as well or better than a long one. One may need only to follow the contours of its chapters or its table of contents to find his own mind quickened and his technique corrected. When the Editor was teaching homiletics he thought McCombs' *Theory and Practice of Preaching* one of the best of refresher texts.

Since preaching, they tell us, owes so much of its form to the classic rhetorician, as it owes so much of its impulse to the Hebrew prophet, something is to be said for a refresher course in rhetoric. If and as one can find it, the 153 pages of H. J. C. Grierson's *Rhetoric and English Composition,* would serve that purpose admirably. They are rich in rhythmic wisdom and an effortless distillation of literature. He quotes Balzac on the title page, "It is not enough to know theology to write theology, one must also know how to write, which is a second science." Noble truth deserves always a noble garmenture of expression, and living truth must find living words or else its fire is put out. Royce long ago noted how badly a deal of philosophy has been written, its obscurity passing for erudition and its ponderosity for pertinence. Grierson furnishes a defense and apologia for rhetoric and follows with six other chapters: The Point of View; The Choice of Words; Figurative Language; the Diction of Poetry (which will send one back to the poets he has forgotten); Organization; Sentence Construction; Paragraph Construction; The Whole Composition. Two mornings' reading on the whole, and far less likely to drown out the showers of blessing in a sermon than a good deal of highly-

recommended matter issued by the religious presses.

* * *

Since few of us write our sermons now, why read a book directed toward written composition? But the delivery of an unwritten sermon *is* composition of the highest, most difficult quality, and the general rules hold. One controls written composition by watching what he writes; one controls spoken composition by the entire discipline of his mind. This, when all is said and done, is the most marvelous of all mental processes. They control the speaker's microphoned voice in the majestic Chapel of the University of Chicago by an unseen guardian of the tonal quality of what is being said from the high pulpit. He may level out the explosive, modulate the excessive, make a whisper audible and assist at other miracles. How he must watch the speaker's voice, anticipate his eccentricities and play his really mystic keys with perfect timing.

There are secret guardians in a speaker's mind which serve him far more mysteriously. They bring him words at call, have them ready for him before he needs them. They manage for him his singulars and plurals and the right grammatic structure of what he is saying. They balance his sentences, give them a simple, a majestic or a singing quality. They control his beginnings, continuings and endings. They furnish him, in the glow of delivery, images he had forgotten, open unexpected doors and in rare moments lift him and his congregation to those shining "table lands whereof his God is moon and sun." They guide, warn, and inspire but they need the entirety of the discipline a preacher can attain, and unless he serve them in quiet hours of study they will not serve him in his high moments of need.

A preacher may well, therefore, live from time to time life with the laws of noble and effective speech and then leave them to do their saturating service. They do not need to be remembered. They will "soak in" and be ready servants of the living word when the right hour strikes.

* * *

This issue of the QUARTERLY will not probably, like John Logan's cuckoo, make an "annual visit o'er the globe, companion of the spring." It has no global circulation and crosses too many isothermal lines to time its reading to daffodils or apple blossoms, the fugitive gold of an oriole in a treetop, the ecstasy of a mocking bird in the south or the excitement of a catbird in northern lilacs; but the wonder of the rebirth of our northern world will be, as this is generally read, in lovely and assuring evidence.

That too is the grace of God, this healing of the grass, this endless power of recovery, and though it be, as the psalmist said, only the outskirts of God's ways, it is a testimony to the wonder of a restoration which reaches from waysides to souls, always sowing new harvests in furrowed fields. There might be, if we would obey the laws of their planting, longed-for harvests of better beings in our pitiable world. Jesus used his vernal fields for a timeless parable; "and a sower went forth to sow." The yield, he said, might not be all that the sower longed for, this would perish and that would be choked, but there would be a harvest in which what was sown would be multiplied over and over, and he left that parable to the ministers of his living world.

Answers to Questions on National Registration of Congregational Christian Ministers

1. *Who started all this registration business?* It was first advocated more than thirty years ago. In 1915 an office was set up in Boston in connection with the National Council, then in Boston, with Rev. Oscar E. Harris in charge. When he died in 1918 the work was discontinued. The need for such information was recognized and advocated in the General Council meetings of 1942 and 1944. In 1946 it was voted by the Council and upon instructions from the Executive Committee following the Council meeting the Department of the Ministry was directed to proceed immediately to establish and maintain the national registration of all Congregational Christian ministers.

2. *What is the purpose?* Primarily that the denomination shall have in one office all the information available concerning our ministers which now is scattered through many offices, state and national, and in college and seminary records. *Plus* such additional information as each pastor wishes to give about himself and his family. It is to be a sort of Who's Who.

3. *Is the record open to the public?* No! The record room will be kept under lock and key and no one will have access to it except those persons who have a legitimate right.

4. *Does a person have to fill in all of the blanks?* No. He can furnish just as much information about himself as he desires to send but all the information requested has value.

5. *Is there any penalty for not registering?* None whatever. There is being prepared from the Year Books of the last twenty years a Service Record of each minister now on the rolls. This will be filed under each name whether or not the *Personal* Record is sent in. The total record, however, will be quite incomplete without the Personal Record, which ministers are requested to file.

6. *Is this registration connected with the proposals for church mergers?* No. It was under way before there was any talk of mergers and will go forward whether or not there are future mergers.

7. *Do other denominations have such records?* Yes. We are the only large denomination that does not have on file such records.

8. *Who will want this information?* State Superintendents, denominational officials, church committees, the Year Book, your own children (in after years), students of history, lawyers (in settling estates). It would surprise you how often we are asked by law firms to furnish official information, greatly needed, concerning former ministers.

9. *How are the reports coming in?* 3600 blanks were sent out with the first letter (no follow up) and we have about 1200 replies to date. Then we have 545 chaplains' records (some duplications) and the records of recent seminary graduates.

10. *What documents may be sent for safekeeping?* Ordination certificates, ordination or installation papers, noteworthy papers, publications, honors, church dedications, special programs, etc.

If you have not sent your registration and wish to be included, won't you do so now? If you wish another blank send a post card for it.

We believe this registration is a valuable project and also that its value increases as more ministers register.

J. F. E., F. L. F.

A Memorandum to Pastors from the Department of the Ministry

You will be interested in the results of a study just completed of our present group of young men now in Seminary preparing for the Congregational Christian ministry. At present there are 264 students in the eleven Seminaries which train the most of our young ministers. There is an increase of 96 over last year's number of 170. They are a very fine group.

The purpose of this memorandum is to call to your attention one significant fact, that 87 of these young men have told us that they are in Seminary preparing for the Christian ministry largely because their pastor took a personal interest in them. The returns of a similar study last year on this particular question were practically on the same percentage basis.

These figures represent a very encouraging situation. Elsewhere is the list, which you will scan with interest. If your name is there, may we congratulate you? Perhaps you will be good enough to tell us of your experience, what you did in particular, what problems you faced, what helps (printed or otherwise) you found of value and what you are doing now *to keep alive* the interest you aroused in the young man who has told us you helped him. It should be noted that the student gave us your name as the person whose influence counted most. Many students in Seminary have multiplied problems. We hope your interest has not waned. Some Seminarians are lonely, some wander, and a few drop out. A personal word at the right time is helpful. May we respectfully request that if you are not now in touch with the young man who says you helped him, won't you write him as well as write to us?

Of the total 264 Seminarians 31 are from a minister's or missionary's home. What a commendation of the ministry as a life vocation!

Now a serious word—this issue of MINISTER'S QUARTERLY carries a brief piece on some of the *facts* we must face in looking to the future. One of these facts is that for the last ten years we have failed to graduate and ordain enough young men for our ministry and have had to draw permanently into our ministry about 50 ministers per year from other denominations. Those denominations also are short of pastors! We ought to pull our own weight. What happens to a denomination that for years does not raise up its own leadership?

Now you as pastors have the cause of the future leadership of our churches in your care. As a denomination we make a great record of raising millions of dollars each year to build new churches, to plan and support church extension, to finance great world missionary plans. We spend thousands of dollars to promote the raising of funds for these worthy objects, and then fall far short even in assuring that there shall be a trained and consecrated leadership to maintain our present church life. We shall be without leadership to make effective use of the vast new funds the churches are pouring into our church agencies. The result is we have to call on other church bodies to furnish that leadership. This department, which includes Rev. Ralph D. Hyslop, 14 Beacon Street, Boston 8, Massachusetts, and Rev. Oliver Powell, 19 S. LaSalle Street, Chicago 3, Illinois, of the Educational Division of the Board of Home Missions, stands ready to help you to insure an increase in the number of Seminarians.

This issue includes a brief list of printed helps available for the use of pastors in building now the future leadership of our churches. Let us help you in every way we can.

FREDERICK L. FAGLEY
JAMES F. ENGLISH

C. C. MINISTERS MENTIONED BY STUDENTS AS INFLUENCE IN DECIDING FOR MINISTRY

J. Chandler Adams, Brecksville, Ohio
William J. Andes, Winston-Salem, N. C.
Bedros Baharian, Quincy, Mass. (2)
Arlan A. Baillie, Bangor, Me.
George B. Baird, Spokane, Wash.
Elton K. Bassett, Woburn, Mass.
T. F. Rutledge Beale, Billings, Mont.
Lyndon S. Beardslee, Erving, Mass.
Kenneth D. Beckwith, Beverly, Mass.
J. H. Bennett, Loomis, Calif.
Elmer Bettenhausen, Lincoln, Nebr.
H. A. Blanning, Benton Harbor, Mich.
R. B. Blyth, Cleveland, Ohio
R. B. Boden, Los Angeles, Calif.
Dwight Bradley, New York, N. Y.
Harold C. Bradshaw, Topeka, Kans.
Roy A. Burkhart, Columbus, Ohio
Eugene Bushong, Longmeadow, Mass.
Allan Knight Chalmers, New York, N. Y.
Frederick Charrier, Sanford, Me.
Albert B. Coe, Oak Park, Ill.
David G. Colwell, Arlington, Mass.
Edward M. Condit, Needham, Mass.
William Crawford, Amherst, Mass.
Frank Crook, Rumford, R. I.
George W. Crosby, Belle Plaine, Iowa
Thomas LeRoy Crosby, LaGrange, Ill.
G. C. Crutchfield, Burlington, N. C.
Theodore S. Darrah, Salisbury, Conn.
Clark A. Denison, Dayton, Ohio
Russell D. Dierdorff, Paxton, Ill.
Harrison W. Dubbs, Gorham, Me.
Clarence W. Dunham, Dorchester, Mass.
T. S. Dunn, New Britain, Conn.
B. J. Earp, Albemarle, N. C.
R. O. Eisele, Pittsburgh, Pa.
Ray A. Eusden, Newton, Mass.
John Logan Findlay, Rochester, Mass. (2)
Don Frazier, Proctor, Vt.
Herbert C. Gans, Petaluma, Calif.
J. Howard Gaylord, W. Brookfield, Mass.
Charles Gerlinger, Sioux Falls, S. D.
R. E. Gilmore, New Bedford, Mass.
Leonard B. Gray, Lynn, Mass.
F. W. Gross, Lodi, Calif.
Norman R. Gutry, Piqua, Ohio
Allan Hackett, Honolulu, T. H.
Heinrich Hagelganz, Portland, Ore.
Johnson A. Haines, Littleton, N. H.
Walker T. Hawley, Manchester, Vt.
Alfred D. Heininger, A.B.C.F.M.
Roy C. Helfenstein, Mason City, Iowa
James Henry, Mt. Carmel, Pa.
Edward Hildebrand, Sanger, Calif.
Lester A. Hill, Point Isabel, Ohio
Archie H. Hook, Troy, Ohio
L. M. Isaacs, Gaylord, Mich.
Charles Ives, Bridgewater, Conn.
George D. Jenkins, Watertown, S. D.
Frank T. Jensen, Grand Rapids, Mich.
Charles Jones, Burlington, Vt.
L. P. Juell, Lusk, Wyo.
S. D. Keck, Huron, S. D. (2)
Charles C. Keith, W. Roxbury, Mass.
Joseph F. King, Oberlin, Ohio (2)
Richard Knerr, Medina, N. D. (3)
Herbert F. Loomis, Lorain, Ohio
Vere V. Loper, Berkeley, Calif.
Allan I. Lorimer, Montclair, N. J.
A. J. MacKenzie, Richmond Hill, N. Y.
Edward F. Manthei, Western Springs, Ill.
Bruce Masselink, Burlington, Iowa
Herbert G. May, Oberlin, Ohio
Charles B. McDuffie, Saugus, Mass.
Ross W. McNeil, W. Milton, Ohio
Frederick M. Meek, Boston, Mass.
Charles A. Moore, Bangor, Me.
James A. G. Moore, Rochester, N. Y.
Walter A. Morgan, Worcester, Mass.
Marion W. Mumma, Honolulu, T. H.
Daniel W. Nicely, Concord, N. H.
Harold J. Ockenga, Boston, Mass. (2)
C. E. Ostrander, Seattle, Wash.
Elmo R. Paff, Monroeville, Ohio
Maldwyn V. Parry, Rockland, Me.
Stephen C. Peabody, San Jose, Calif.
Olin B. Pendleton, Revere, Mass.
Albert J. Penner, Holyoke, Mass.
Harry G. Pfeiff, Billings, Mont.
James H. Potter, Norfolk, Conn.
Stephen Pronko, Brentwood, Mo.
Robert W. Pruitt, Seattle, Wash. (2)
Herbert E. Rath, Jamestown, N. D.
E. LeRoy Rice, Barre, Vt.
Andrew Richards, Dorchester, Mass. (3)
James A. Richards, Mt. Dora, Fla.
Winthrop Richardson, San Rafael, Calif.
Carl A. Roemmich, Lincoln, Nebr.
Albert Carl Ronander, Wilton, Conn.
Henry C. Stallard, Cleveland, Ohio
Max Strang, Dubuque, Iowa
William Strauch, Loveland, Colo.
Philip A. Swartz, Poughkeepsie, N. Y.
E. A. Thompson, Grand Rapids, Mich.
Paul D. Tiller, Danville, Vt.
Wofford C. Timmons, New York, N. Y.
Olin B. Tracy, Melrose, Mass.
Glenn Van Vactor, Belle Fourche, S. D.
Theodore K. Vogler, Hinsdale, Ill.
John H. Wacker, Lincoln, Nebr. (2)
James E. Waery, Iowa City, Iowa
Max Webster, Burlington, Vt.
Lionel A. Whiston, Wrentham, Mass.
E. W. Willcox, Kent, Ohio
Ralph Woodward, New Haven, Conn.
Samuel Young, Dracut, Mass.

A Prayer

The Rev. Glenn Welmer Douglass

Pastor, Epping Community Church, Epping, New Hampshire

All glory, all power, and all praise, be unto Thee, O Lord our God, who art and wast and shalt be forevermore. *Amen.*

Before Thee heavenly hosts are prostrate, saying:
"Holy, Holy, Holy, Lord God of Hosts,
Heaven and earth are full of Thy glory,
Glory be to Thee, O Lord, most high."
With these would we, Thy lowly creatures, now unite.
We have minds to think on Thee;
We have hearts to love Thee;
We have lips to praise Thee;
We have wills to dedicate to Thee.
This we now do, O Lord our God.
As water is drawn by the sun,
As rivers seek the great source from which they sprung,
That their waters may be lifted skyward
To descend earthward in blessing,
So are we drawn to Thee.
In the glory of the morning,
In the splendor of the noonday,
In the long night watches
And in the silence of the soul,
Reveal Thyself to us, O God.
In the daily round of toil,
In life's glad surprises,
In the weight of burdens borne,
In all kindly speech,
And in the searching words of the faithful
Rebuking us for our follies and our sins,
Reveal Thyself to us, O God.
When we cannot see Thy face
Nor joyfully discern Thy presence near,
May not the duty of the day be lacking
Nor the opportunity of serving Thee.
Help us to go forward in faith, O God.
And when the call shall come to lay life's burdens down,
May we depart with glad face to a more blessed sense of Thy presence
And a more intimate companionship with Thee
Forever and forever. *Amen.*

Call Them to Worship

The Rev. Kenneth Earl Ballard
Pittsford Congregational Church, Pittsford, Vermont

EACH church service has three calls to worship. One is spoken by the minister at the beginning of the service. A second is the ringing of the church bells. The third call to worship is the sermon title. Its presence on the Sunday bulletin makes it a part of the worship service. Just as much prayerful attention should be given to the sermon topic as to the selection of hymns and the other parts of the service. When the members of the congregation read the title of the sermon, they should be led into worship and divine fellowship. The title prepares the worshippers for the message in the sermon. It gives them an opportunity to think about the subject on which the minister will soon be preaching.

Usually the sermon title is given to the congregation before the worship service begins. Some ministers publish the sermon topic in the church bulletin or parish magazine a week or a month in advance. Many churches have outdoor bulletin boards on which the sermon title is placed one or two days before Sunday. In addition, the announcement of the Sunday service is usually printed in the Saturday edition of the newspapers. We have the habit of going to the newspapers to learn what is playing at the movies. It is also easy for us to acquire the habit of going to the newspaper to learn what the Sunday worship theme will be. We do this when visiting in a strange city. Why not do it all the time so that we may be more intelligent worshipers? This gives us a sense of the importance of the sermon title. A sermon title that has calling power will reach at least a few who might otherwise never be reached.

To find out if sermon titles have calling power we presented a questionnaire to the adult club of our church. Thirty sermon titles were taken from two Saturday issues of the local newspaper. The titles were then read to the group without any identification as to church or minister. The members of the group were asked to write "yes" if the title interested them, "no" if it did not, and "?" if they were not sure.

This little questionnaire was by no means a complete survey. Yet it did tell some of the kinds of sermon titles that interest the average adult.

Some of the titles which appealed to this group also show the sermon subjects that interest them. "Through the Eyes of a Child" was the only sermon title which won unanimous approval. "Children and Tomorrow's World" interested all but one person—and that person was a woman.

Titles expression man's relationship to God, some aspect of faith, and concern for a Christian social order proved to have the greatest amount of calling power with this group. Some of these titles were: "God's Requirements," "On the Threshold of Faith," "That Ye May Believe," "What Think Ye of Christ?" "The Mind of Christ," "What Makes a Real American," "Life's Extras," and "A Truth Centered Civilization."

With this group, all of whom are under forty-five years of age, sermon titles dealing with death and eternal life were next in interest.

It is also important to note the kinds of sermon titles which did not appeal to the members of the group. The title, "Invasion from the Beyond," appealed only to half the members of the group. While this title will reach some people by arousing their curiosity, it will repel

others because it is suggestive of a radio melodrama. On the other hand, titles which were composed of theological terms did not win the interest of the group. Only a minority showed any interest in such titles as "Pentecost: Divine Invasion," "The New Covenant," and "By What Authority?" The greatest surprise was in their almost unanimous disapproval of the title, "Behold the Praying High Priest." Perhaps the word "priest" with its Roman Catholic associations met with their disapproval.

From even such a sketchy interest finder as this we can discover several characteristics which make up the calling power of the sermon title. Clearness is the most important element in the title. It must present an idea that is quickly grasped. One title, "God's Abutting Kingdom" met with immediate disapproval because no one knew what it meant. Some felt that it was a typographical error, the correct title being, "God's Abiding Kingdom." Confusion in the sermon title repels rather than attracts people.

A second necessity of sermon titles is that they have the power to draw upon the imagination of the reader. This can be done without sacrificing clarity. "Through the Eyes of a Child" is a title that calls upon our imagination to make us wonder about the present condition of the world with regard to the children. Or perhaps, it takes us back to our own childhood and the hopes and optimism we then held and may have since lost. Or we may speculate about something else, but it will draw us all back to the relationship of Jesus with children.

Be sure that the title is suggestive of the theme of the sermon. "The Holy Spirit" as the title of a sermon is clear enough, but it is too general. What does the minister intend to tell us about the Holy Spirit? If the purpose of the sermon is to show us how the Holy Spirit may enter our lives why not call the sermon, "The Entrance of the Holy Spirit"? If the sermon is about the lack of God-consciousness that permits social evils to continue, it might be called "The Unholy Spirit."

Care should be taken, however, to avoid the vulgar and the cheap, for any sermon title that is undignified is degrading to the church and to the pulpit as the medium for revealing and interpreting God's word. Furthermore, it also detracts from any worthwhile sermon. Popular should not appear in the sermon title. Two years ago a popular song appeared containing a theme and a title which were both captivating, and as a sermon illustration was excellent. Even as a title for a school commencement address was fine, but it was a little out of place as a sermon title, because of its association with a swing hit. That song, as you have probably guessed, is "Accentuate the Positive."

Simplicity must be one of the most important elements in the sermon title. The period of lengthy, theological terminology in titles is past. And so much the better. Let the simplicity of speech that was characteristic of Christ fall upon the eyes of the worshipers as they read the church notices. There is a place for theological terms in the sermon, and time to give an adequate explanation of their meaning. "The Christological Concept" would call few people to a church worship service, but "What Think Ye of Christ" attracted all but two of the group which rated the titles.

Good titles aren't difficult to find. The Bible is one of the best sources for titles. "I Will Lift Up Mine Eyes unto the Hills" is simply worded and contains a wealth of associations with the rest of the psalm and its worshipful message. "Sharper than Any Two-edged Sword" is a phrase in Hebrews 4:12. It calls upon the imagination and its meaning is clear when we recall the rest of the verse. A sermon title should make us stretch our imaginations. We usually discuss our relationship to God in terms of man's faith. Yet, in I Corinthians 1:9, Paul states, "God is faithful." As a sermon title this phrase, "God is faithful" makes us pause to consider the attributes of God

we usually take for granted. The last six verses of the ninth chapter of Luke contain many suggestions for sermon topics: "I Will Follow Thee," "Whithersoever Thou Goest," "Follow Me," "Suffer Me First—," "Go Thou," "Preach the Kingdom of God," "Put Your Hand to the Plow," "Looking Back," and "Fit for the Kingdom of God." The idea in this passage can be summarized in some such title as this, "If You Must Follow Christ."

When a sermon title is chosen thoughtfully, it becomes a clear and appealing call to worship. In the parable of the sower, Christ warns us that some seed falls upon barren ground, while only part of it will fall upon good soil. He said nothing about the quality of the seed, but we assume that it must be good seed if it is to grow at all. So it is with the sermon title; it must be good if it is to call people to worship. Some people will go to church even if the sermon title is poor; but others will never attend until the sermon title reaches out and challenges them into going. Let us always be aware of the great value of the sermon title.

The Tercentenary of the Cambridge Synod

PLANS are well under way for the celebration in October, 1948, of the 300th Anniversary of the adoption of the Cambridge Platform which constituted the first formal statement of basic Congregational polity.

A Joint Commission, representing the Congregational - Christian Churches and the American Unitarian Association has been appointed by the governing bodies of the two denominations with Professor William E. Hocking and Dr. Samuel A. Eliot as Co-Chairman.

Among the Congregational - Christian members of the Joint Commission are Frank G. Allen, former Governor of Massachusetts, Warren R. Austin, Senator from Vermont, Charles R. Brown, former Dean of Yale Divinity School, Arthur F. Ells, President of Northeastern University, Hamilton Holt, President of Rollins College, Henry N. MacCracken, former President of Vassar, Wayne L. Morse, Senator from Oregon, Charles Seymour, President of Yale University, Arthur H. Vandenberg, Senator from Michigan, Miss Mary E. Wooley, former President of Mount Holyoke.

Among the Unitarian members of the Joint Commission are Charles Francis Adams, former Secretary of the Navy, Robert F. Bradford, Governor of Massachusetts, Harold H. Burton, United States Supreme Court, Arthur W. Coolidge, Lieutenant-Governor of Massachusetts, Leverett Saltonstall, Senator from Massachusetts, Albert F. Bigelow, President of the Massachusetts Historical Society and the ministers of the First Parish Churches in Plymouth, Boston, Salem, Cambridge, Dorchester, Lexington and Roxbury.

The celebration will be held in Cambridge, Massachusetts, by invitation of the First Parish and First Church (Unitarian) and the First Church (Congregational) toward the end of October, 1948, probably on Wednesday, October 27. The program includes three main sessions: one in the morning primarily for ministers, one in the afternoon devoted to the historical aspects of the observance, and a public meeting in the evening. It is also planned to have a tercentenary luncheon and at some appropriate time a Communion Service in charge of the ministers of the two Cambridge Churches.

It is planned to have the morning session under the auspices of the Massachusetts Convention of Congregational Ministers, an organization which has always included in its membership ministers of both Trinitarian and Unitarian Congregational Churches and of which the Rev. Bradford E. Gale, minister of the First Church in Salem, is now President.

The Joint Executive Committee which has immediate charge of the plans and arrangements consists of Frederick M. Eliot, Chairman; Frederick L. Fagley, Secretary; Charles C. Merrill, Clerk; Albert F. Bigelow, Arthur H. Bradford, Henry Wilder Foote, William E. Gilroy, Duncan Howlett, Ernest W. Kuebler, John H. Leamon, John L. Lobingier, Wilburn Beach Miller, Matthew Spinka, Ralph M. Timberlake, Samuel A. Eliot and William E. Hocking, Ex-Officio.

"Rededicated to God"

The Rev. Emil A. Ahokas
Chelsea, Vermont

SOME of our Protestant problems can give us renewed faith and vigor! I have only recently discovered the impact this carries. I suppose I am one of the many Protestant ministers who have come under the trying temptation to declare that our churches are weak and growing weaker. I have served in two communities since graduating from seminary and each has had its weaknesses; the most conspicuous, this seeming lack of interest in the church on the part of a large proportion of our people. And since arrival in Chelsea, Vermont, in November with my family of wife and one son, this same complaint has been kept clamoring in my ears. In the past there were two churches in Chelsea. In about the year 1929 it seemed advisable to the people to unite forces. Yet, after such a major operation (and operations are generally performed with a view to improve conditions!) the past fifteen years or so, has found interest in the Federated Church waning.

The easiest diagnosis, made usually by inexperienced people in the parishes, is that the ministry of our churches has been weak, or, you see, the churches wouldn't be in such bad straits now! And the counterpart of that diagnosis in the minds of many of us clergymen is that our people just do not have a clear grasp of the foundations of their faith, and are no longer even sufficiently interested to care. Inasmuch as these have been the easiest explanations they have also been very largely accepted as the obvious and major causes for Protestant weakness.

As a Protestant minister my first reaction to this has been to refute; to satisfy my own mind that *I* am *not* classified as one of the weak links in this chain of the churches' mission to our communities. Self-defense is our common human reaction. Even our listless Protestant church members, where vapidity is really at the seat of their neglect toward their churches, use many excuses in self-defense. But, since it is to be noted that such excusings seldom have brought many of these same individuals to a revitalization of faith, it is quite a waste of precious time and spiritual energy. When I understood this fact in my own heart, I found that the reaction to refutation was a waste of my own resources. And how good it has been to find it possible to conserve spiritual strength! The reservoir of my personal faith has had one major break in its dikes stopped!

I

At least one imperative result from this decision to change my attitude toward work laid before me as a minister of God and Jesus Christ to my people, has been the growing knowledge that many of our people *want* something very specific to do for their church. I understand myself as an individual who is inclined to over-cautiousness; I often fail to put my finger quickly and decisively upon potential workers in the church, thus holding back

progressive activity, delaying it beyond its initial enthusiasm. My leadership must begin to flow more easily, though not less wisely.

But by potential workers I do not mean seeing only good committeemen. We have enough such appointments! Much of a minister's work done with his people is work of a personal nature and in personal contacts, not in the capacity of committees and appointment to committees. Cannot this same principle work with groups of people as well as with individuals? By way of an example I wish to report an experiment along these lines which we are carrying out in Chelsea with a group of young adults.

This group of adults became interested in the church in our community through the efforts of a young student minister and his wife who worked here during the past summer. Several of these couples joined the church in September. Most of them have young children; preschool and school age. What could be done for the religious training of these and other children? This was a burning question. Further questions followed. What can we teach? Why teach it? When and where should such teaching begin and continue?

My wife and I inherited this situation, along with other things, when we arrived in Chelsea. And with the inheritance the fun began! We drew this group together at the first opportunity. We organized only informally, naming a chairman and a discussion leader. A program of subjects was arranged, with dates of meetings, and places for the meetings. It was decided that through the winter months we should wisely gather in homes of couples in the group since the heating of the church posed a problem. And joyously we have discovered that this arrangement for our meetings has seemed to add to the informality. We were *not* trying to form another church organization or club!

Our course of study and discussion was carefully mapped out. It includes such subjects as "What Do We Know About God?" "The Meaning of Prayer," "How Use the Bible?" "What Is Worship?" "The Use of Devotions in the Home." In April we plan to have a pot-luck supper preceding the study and discussion.

II

We have found the use of good source materials both expansive and intriguing. For a splendid one-volume book on "Prayer," Dr. George A. Buttrick is commendable for use in study and discussion. For our topic about God we used two chapters out of the book "Christian Doctrine" by J. S. Whale, Macmillan, 1942, and found it vital. Incidentally, this latter book is good for a thorough study of the field of our Christian beliefs. If used with wisdom and studied discretion it can and will deepen every layman's understanding of the importance of our faith. For that matter, this type of study must be carried on with keen and discerning insight if our adult point of view is to be translated to our children. And for our discussion of "Worship" we plan to use Evelyn Underhill, for she has written well on this subject. Finally, needless to say, I believe it safe to observe that at least this group of our people in this church is reading the Bible in their homes; they are no longer merely hearing a portion of it from the pulpit on Sunday morning! For you cannot ask "How Shall We Use the Bible?" and keep it long as a "dust collector" on the parlor table!

Some of the results of our experiment are beginning to appear. The Church School enrollment has increased. Our teachers are more interested and interesting! Some of our older and long-established church members are showing approval, and feeling the stirring of a fresh breeze invigorating the life of the church. And within the group itself various individuals successively are putting some of their time into personally keeping the discussions alive and keen, because they are doing outside reading on the subjects. I would point out that this isn't committee work, but it *is* work! We sometimes make

the mistake in our churches of assuming that no one will do anything unless appointed to committees. It is refreshing to discover the fallacy there. We are finding a way for understanding some of the facts in our faith, first for ourselves, and then, that we may know how to answer our children's questions intelligently and on their interest level.

And finally, some of the results of our experiment shall appear only after years have gone by. This we acknowledge to ourselves. We are praying together that God will so speak through us to our own and other children that His love and His Word shall bear fruit in and through their lives in years to come. The common accusation that today's Protestantism is weak because our people have little understanding of what they believe, we in a small way, are learning to solve. This accusation is really a challenge to all, ministers and laymen alike. Our wisely dedicated Christian homes are to become the feeding ground for our churches, today, not only tomorrow! "Suffer(ing) little children to come unto (Jesus)" is one of our purposes, always keeping in mind that, while we do this work diligently, the kingdom of God grows as a seed planted by man. He rises and sleeps, morning and night, having sown the seed. God nurtures what is His own in His own way, and with His own resources, until it reaches the harvest time and the fruit is full grown. No amount of fretting over small numbers and little interest on the part of our church people will hasten the rededication to the "faith of our fathers." But, a sensitive, ready willingness to work with any group in our churches will and can produce progress toward this revitalized faith. Is this not our ultimate goal in cooperation with God, just as the final goal each season for the sower is the harvest?

It has been as refreshing as a breath of spring to come to Chelsea and discover that here were to be found some people who are not satisfied with sitting back and bemoaning the weakness of the church, but desiring to take the challenge of our situation in stride. Rededication often means moving out into daring adventure with Christ, claiming those blessings in life which God is waiting for His followers to accept.

Seminary Students Exchange

The Rev. John W. Abbott
300 Weybosset Street, Providence, R. I.

THE growing mind of a theological student is an interesting phenomenon. The first few months of seminary study bring the experiences of shakened systems and questioned beliefs. Would that the modernistic artist could portray the impact of theological discipline and Biblical critique upon the flexible and changing religious intellect. But soon a transformation takes place. Out of disbelief and doubt arise new perceptions and enthusiasms. The faith of the theologue becomes again strong and creative. Breadth and intensity become the two criteria—breadth of vision of a heritage renewed in the phases of the common life, and intensity in specialization in a few chosen fields. His eye is like searching medium of the analytical scientist; his mind is constantly synthesizing and discovering relationships or patterns in his field. Thus the student becomes eager to be about his Father's business in bringing changes for the better. This Exchange fulfills a three-fold purpose: intercommunications between seminaries, opportunity for sharpened insight at the level of theological education itself, and a means

of understanding among the clergymen reading this publication of the processes started in school.

The contributions this month demonstrate the varied fields of theological method. The breadth is demonstrated by concern for ecumenicity, the contributors having spent months in preparation for the first national inter-seminary conference to be held in June. Analysis is seen in the attempt to build a wise theory of worship, especially as regards liturgy and the funeral. The pattern of inter-relationship is seen in the application of principles of faith to build a theory of social action, and in application of the theory to a much-discussed point of friction.

Contributions are invited for the next issue, which will revolve around the theme "How Does the Seminary Look upon Its Community?" What are our seminaries doing to reform the structure of the church, to improve race relations, and to build the "brotherhood of man." Material should reach me by July first.

J. W. A.

THE ECUMENICAL CHURCH

MY OBSERVATIONS REGARDING ECUMENICITY

John R. Schwenke
Chicago Theological Seminary

(1) Ecumenicity is not something that religion alone is concerned with: it is one aspect of the general problem of achieving "community" in world society.

(2) We do not want unity in the form of absolute uniformity. There is a tremendous variety of religious needs due to differences in culture. One single religion could not hope to serve all these various needs. Were we to achieve an absolute unity even in Christianity, there would soon be a new re-formation—a new secession of all those various groups who did not find satisfaction in the particular form that this united religion happened to assume. The danger of oppressive autocracy in an absolutely united Christianity would also be a possibility, but would be a minor matter compared to this inability to serve varying religious needs. What we need is *federation*—the Gestalt psychology concept of the interaction of lesser wholes within and with the larger whole.

(3) As I see it, there are two great obstacles standing in the way of achieving such federation or unity. First, the fact that we tend to emphasize the maintenance of an institution means that we neglect to serve the religious needs of the people. When this is the predominant emphasis, denominations tend to quarrel among themselves in their concern for their own influence and prestige. They become blind to the fact that there is plenty of work for all to do, if the religious needs of all mankind are to be served.

Second, the lack of humility is noticeable—the presence of the sin of pride in individuals, local churches, and denominations. The sin of the "Pride of Grace," the idea that "we alone have the key to man's salvation," is the greatest obstacle in the way of ecumenicity today. *As long as we liberals speak of the fundamentalists with derision and with a knowing smile on our faces, we will never have ecumenicity.* They have discovered a way to meet the religious needs of certain cultural groups in our society—needs which we cannot deny having failed to meet.

(4) This leads to a fourth and final observation, a question that looms larger and larger in my thinking: Can we think of ecumenicity any longer in terms of Protestantism alone, or even of Christianity alone? If religious ecumenicity has become merely one aspect of an attempt to achieve unity within the total world society, must not religious ecumenicity be conceived in terms of all the religions of the world (Christianity in *all* its forms, Judaism, Mohammedanism, Buddhism, Hinduism, etc.) if it is ever really going to mean anything?

This means a drastic increase in the

spirit of humility among Christians. It bids us ask ourselves the startling question: Are we not committing the sin of pride in its most pernicious form when we claim that Christianity alone has a valid method of salvation? This, of course, carries with it the implications of a thorough re-examination of the philosophy underlying our entire missionary movement.

(5) If we are going to take ecumenicity seriously in our day and age when the world society is attempting to achieve unity; and if we would have religion play any really significant part in that attempt, we are going to have to conceive of ecumenicity with a broadness of outlook and humility of spirit far greater than we have yet achieved, or even conceived of achieving.

TOWARDS AN ECUMENICAL COUNCIL ON LIFE, WORK, AND ORDER

William H. Nicholson
Chicago

Reviewing the history of the ecumenical movement, one observes an effort to break the movement into two segments. It was hoped that much good could be gained through a Council on Life and Work in the early days of the movement, but it was soon discovered that agreement on Life and Work could not be attained so long as each denomination and sect maintained its own full sovereignty in Faith and Order.

Now the emphasis is being placed on Faith and Order, and in the widespread diversity of beliefs there appears to be an impasse which is difficult if not impossible to surmount.

But why this arbitrary association of Faith and Order as two inseparable entities in our religious structure? Is it not the unwillingness of the denominations to unite in Order that largely makes ecumenicity in Life and Work impossible? And is it not the impossibility of the various groups to unite in Faith that largely makes ecumenicity in Faith and Order impossible?

To be sure, the development of an Order embracing various Faiths would involves some compromise. There is the matter of Apostolic Succession, for example. But the fact that the Episcopal Church in our country, and the Anglican Communions in Canada and Britain are making progress, if haltingly, toward union with denominations not holding to that matter of faith indicates that it is not beyond the range of discusson and possible compromise.

Why not, then, as the next major step toward world-wide ecumenicity, call for a Council on Life, Work and Order with the avowed purpose of establishing a unity of order that could function democratically in matters of life and work, and yet would leave adequate provision for protecting the right of participating bodies to diversity of specific Faiths within a central generalized Christian faith supportable by all?

THEORY OF WORSHIP

THE LITURGICAL MOVEMENT AND THE SEMINARIES

Royal Davis
Bangor Seminary

Several years ago a very famous German churchman, Friedrich Heiler, wrote that one of the outstanding characteristics of modern Christianity was the desire to make our worship services more beautiful, more dramatic, and more inspiring. Everywhere ministers and churches today are re-emphasizing, the importance of worship. Some of us not only agree with the principles of this liturgical movement, but we are convinced that we should crusade for it when we enter the active ministry. At least partly are we in agreement with Calvin who wrote that "the worship of God is the only thing which renders men superior to brutes," and with Luther who remarked that "to have a God is to worship Him." Certainly we are con-

vinced that the chief function of the Christian Church is not recreation, not social action, not preaching, but rather the glorification of God in holy worship.

Perhaps our belief arises in part from our experience in student parishes as well as from our theological preferences. Too often have we discovered devoted Christians who thought, of course, the really important part of the Sunday service was the sermon. If the sermon was good, the service was good. The prayers, responsive readings, scripture lessons and hymns—these were all subordinate to the sermon. At best they were used to fill up that other half hour. Too often also we have heard the worship of our church school and church called "opening exercises."

Thus with complete satisfaction we view the growing influence of the liturgical movement. We find more articles on religion and the fine arts appearing in our church magazines. We note fewer churches being built with the pulpit as the center of interest. Not the pulpit but the altar, not the preacher but the Christ is at the center of our service. We enthusiastically support the weekly Lenten communion services in our Seminary chapel. We see many more churches using worship centers, appreciating candlelight services, and requesting a robed clergyman and choir.

Through the use of symbols, through a growing emphasis upon tradition, through the celebration of the great Church holy days, we are stressing the importance of worship. We are trying to say that the purpose of the church is not basically to provide a meeting house for men but to exalt the worship of the one true God. Men are saying, "it is God we want when we come to church." It is our duty to make our services so meaningful that they find Him.

Once Protestantism could understand only the message of the prophet. It could hear Amos call for righteousness and not ritual. It could hear Hosea denounce the sanctuaries and condemn the worshippers. It still hears that message, but it hears much more as well. It sees Isaiah bowing in the temple, kneeling before God, high and lifted up. It appreciates the Psalmist who seeks but for one thing—that he may dwell in the House of the Lord forever. The liturgical movement is a great movement within our free churches and deserves the support of seminarians who will go forth to proclaim its gospel.

CONVENTIONAL FUNERALS

Harriet Marot Taylor
Andover Newton

Paul once said that he was not ashamed of the gospel. At first blush this looks like an awkward remark. As if a dear friend were to become blind and one were to go around announcing that one was not ashamed to be seen on the street with him. A man who says certain things makes it apparent that there is no great innocence in his state of mind. He has at least admitted to himself the shabby interpretations of other men. But we do not so much measure Paul's weakness, perhaps, as the intense pressure of his age to put upon all humility the interpretation of folly and degradation.

And we are faced with the same trap. Can we genuinely say not "I am not ashamed of the gospel," but "I am not afraid to preach it"? Do we dare preach it, especially as regards its most vital doctrine: the resurrection? What of the funeral service? Neither the dead man nor the massed flowers can benefit by platitudes respecting the goodness of what has been. If there is truth behind them, the friends and relatives often know it better than the minister. If there is no truth, the twisting of reality at such a time is a perverse evidence that the minister himself hardly believes in God, or he would not dare so to accuse the Divine confidence, most fully placed in him at such a time.

But dare we tell the truth—the honest, homely good news? Dare we say outright, "It is not so much true that these relation-

ships which you who mourn have experienced were good. They are good. They have not altered. But you will be obliged, so to speak, to wait for the next act of the play to see them fulfilled. It is very certain, however, that they will be fulfilled."

In some cases it would seem hard, it would seem almost merciless to preach in this way. It implies so much. It is not a comfortable doctrine to those suffering from shock and pain, for it inexorably implies not death, but life. The congregation has come there to be soothed. It expects platitudes and some interspersion of cheerful and not very taxing poetry. There is, perhaps, a mouse gnawing at the back of its mind, and it wants that mouse drugged and put to sleep. The question of eternal life can wait awhile.

Who then is brave enough, in the face of a long convention of soothing drugs, to confront the fact of death with the so incongruous fact of life everlasting? He may, indeed, be said not to be afraid of the gospel. And, oh, what a blessing, what a relief such a minister may be to those asking not for a drug but for true comfort.

SOCIAL THEORY

A BRIEF STATEMENT OF A CHRISTIAN BASIS FOR SOCIAL ACTION

Fred Berthold
Chicago

This is one possible statement; it does not presume to be exhaustive but rather to illustrate the kind of thing which Christians must do before they can speak to social issues *as Christians.*

God is that process which is creative of all value. By value I mean "the context or situation which yields *qualitative meaning.*" This kind of meaning not only *indicates* events not immediately present but also enables one to *feel* the events: it is the way in which one's world richly expands and deepens so that one is able to appreciate and feel more and more events, *to live more abundantly.* In human terms God is that creative process of mutualness between individuals by which perspectives are shared (and disputed) so that new qualitative meaning may emerge. Or, we may say——

God is Love: not merely that kind of love which implies compatibility between individuals or groups, but which is active in profound clashes of perspective. (God is to be seen active in the Cross as well as in the Good Samaritan.) He is the process of mutualness present in every situation whatsoever.

Implication: If the Christian understands God to be Love in these terms, he has a basis from which to evaluate those social issues involving the degree to which men are able to enter into this process of mutualness (to glorify God and enjoy him forever). A Christian can speak out unequivocally for democracy as against authoritarianism—insofar as democracy gives richer possibilities for the merging and deepening of perspectives, for the growth of qualitative meaning. (*e.g.:* Revision of Congressional organization? Central Government vs. Communists in China?)

Jesus of Nazareth is that "event" in history which most clearly interprets the nature of God to man. The continuous fellowship which centers around him is a testimony to the efficacy of God (the power creating qualitative meaning) in human life. Jesus affirmed God to be this kind of being: a loving Father. As a corollary he taught the supreme worth of individual human personality, and became a focal point for a fellowship dedicated to these principles.

Implication: In human economics a Christian may (nay, must) speak out against any system which tests men as a commodity rather than as a supremely worthful personality. Further, he is obliged to work continually for the ordering of society as a whole in such a way that the deepest potentialities of human personalities (in greatest quantity and qual-

ty) may be realized. (Competitive system vs. Cooperative? Guaranteed annual wage vs. laissez-faire? Restrictive covenants vs. impartial housing opportunities?)

APPLICATION

THE FIRST ELEVEN YEARS OF THE CIO

Fred Stripp
Pacific School of Religion

An interview by Miss Marguarite Bro among the steel-workers at Indiana Harbor (for the *Christian Century*) closes with these words:

> "'If Jesus were here today,' said one old minister with young eyes, 'if he lived in Indiana Harbor, say, I think he'd be handing out union tracts when the night shift comes off duty, and he'd be in the midst of them (pointing to the young CIO organizers) most of the day, out where the people are. But when Sunday came, he'd probably be one up on me—he'd know what to say to them when they gathered in the temple. I can't even get them to come.'"

The efforts of the CIO to establish closer working relations with the Church and the response of liberal churchmen to the effort is a hopeful sign for both the churches and the CIO. Possibly the combination of the CIO and the churches, if it grows and improves, may help both organizations to become more Christian than they are right now.

In a Church and State seminar at PSR last December 5, the writer was accused of "angelism" for insisting that the people in the churches, for the most part, are not trying sincerely to live the Jesus ethic. The writer subscribes to the theory that it is not possible to live the Christian life in an undemocratic capitalist economy. Perfect Christians are not expected from the ranks of humanity, but the churches have dropped the standards of membership to a level so low that almost no ethic whatever is required for entry into the average church. The churches, in the main, live side by side with evil in high places and low places and do not disturb evil in any places. The churches have supported the status quo in spite of slums, poverty, and unemployment. The churches have supported capital against labor in the majority of instances, earning the castigation of labor and liberal for their failure to even approximate justice and intelligence, to say nothing of the loftier ethics of love, honesty, and unselfishness which characterize the Christian.

Before final evaluation of the CIO in the light of the Christian ethic it may be well to remind ourselves that with a few rare and highly commendable exceptions (the salt of the earth), churchmen are not sincerely trying to be Christians and would not recognize Jesus if he mingled with them in their churches and disclosed his identity. He would almost certainly be denied, persecuted, and especially in our day lumped with every liberal who doesn't think profits are more important than little children and smeared as a "red." He would stand aghast at the corruption of his ethic by the churches and would want mightily to cleanse the temple. If and when he finished this herculean task, the "righteous remnant" would be small indeed.

Now, finally, for the CIO. On the credit side of the ethical ledger there is something to be said in its favor. In its relations with the AFL the latter has come off decidedly second best in any accurate ethical appraisal. It was chiefly at fault for the original split in labor unity. It followed the split with no intelligent offer to compromise and rejection of such an offer when submitted by the CIO.

The enemies of the CIO might with little imagination also be the enemies of Jesus' ethic, Hearst, Dies, Girdler, Bilbo, Rankin, Hague, Coughlin, Bergoff, Fish . . . it is almost a compliment to count this group among one's enemies if one is really interested in democracy.

While employers, as indicated in the LaFollette Senatorial Investigation, have

admitted using the lowest characters of the underworld in great numbers as labor spies and goons and have admitted spending millions of dollars yearly on tear gas, machine guns, armored cars, bombs, bullet-proof vests, and other "industrial" munitions, the LaFollette committee found only one labor group purchasing such munitions in one single example, and that was not the CIO. This in spite of provocation, growing labor treasuries, and high-pressure sales tactics from the racketeer-companies themselves. It is to their everlasting credit that they have been as peaceful, patient, and long-suffering as they have, and they have broken out in angry retaliation as seldom as they have, and that the deliberate employer-labor-spy tactic of provocation with intent to provoke violence and ultimate discredit to the CIO has been so carefully resisted by the CIO leadership.

The writer does not know, of course, whether Jesus would be down on the picket line with Mr. Tatterlodge, as he suggested, but it does not seem to be too dogmatic to suggest that he would *not* be found in the offices of Girdler, and the NAM (except in the role of Amos, Nathan, or Elijah). And the old minister with the young eyes may not be so far wrong in saying that Jesus would be out with the organizers or handing out labor tracts to the men just coming off the night shift. He *was* a carpenter, we remember. And he would know what to say to the laborers in the temple on Sunday, too. He was also a prophet who held every one to his best, played no favorites, and feared no one.

As he spoke to them in the temple, in spite of all we have had to say that is favorable to the CIO, perhaps he might have something to say so far as his personal philosophy of religion is concerned. He might have something to say about the changed life and its importance in winning even our worst enemies. He might even paint a picture of what a power for good a man like Hearst or Dies or Fish could be if his life were to be changed through an experience of surrender as Saul's was when he became Paul.

He might convey to them in the temple a vision, distant as it might seem to men in the ranks of labor, of a Christian Bilbo, Rankin, Coughlin, Hague, or Girdler.

He might encourage opposition to wickedness, but he might also go beyond opposition to the answer for that wickedness . . . not enough just to oppose our enemies . . . they must also be changed, and to bring it about we must also be changed . . . that all may become friends, brothers, allies in building together the new world. Think what a tremendous force for good the CIO and NAM could be . . . united!

The Church, the CIO, humanity in general, all face a future which may very well decide the number of sands that will run through the hour glass of human time on this earth. The CIO has much to give (and much to improve) and is giving it in spite of enemies and lies and wealth and persecution against them. The Church, perhaps, has an even higher ethic to offer, but in the main is not offering it. If the CIO is to be criticized for failure to attain the Jesus ethic, it must also be said that no other organization has attained it, including the organization that *claims* it. If the CIO has not set its sights high enough, it must at least be credited with coming within range of its target. And, as we insisted in our introduction, the CIO does not claim the Jesus ethic, though, of course, this does not place it, or any other group, above or beyond the Christian purview.

[This article is here as an exhibit of the mind of a theological student, socially sensitive, far to the "left" and ardent for the social applications of Jesus' teaching. It is not, on the whole, fair to representative Christian leadership, or to the spirit of most churches. Also his valuation of the CIO is quite open to modification. EDITOR]

Abstracts of Three Addresses by Doctor Warren Wheller Picket Before the Springfield, Mass. Pastor's Study Conference

I. IN THE BEGINNING, GOD

IF I understand aright the meaning of these brief services of worship which we shall share together, it is not their nction to set forth some new truth of hich we have never heard before. Nor e they intended to present old, familiar sights in fresh and startling forms. ather it is their purpose to remind us, winsomely as they can, of those things hich are most certainly believed among s in order that the addresses and dis-ssions which will follow may be sur-ounded by the framework of the great hristian tradition, in which we stand and the proclamation of which we were or-ained as ministers of Jesus Christ.

I begin, therefore, with our basic con-ction that the whole creation, visible and visible, was made and is continually sus-ined and governed by the infinite and ernal Spirit whom we call God. Nor is at majestic Monarch a remote deity with hom we can have no direct and personal ntact. On the contrary, he is never very r from any one of us. In him we live d move and have our being. Between and him there can be the glad com-nionship of a loving child with a loving ther. To foster that communion is the nique and fundamental business of re-gion. To obtain it for oneself is the imary and indispensable purpose of hu-an existence. As H. G. Wells once rote, "Until we have found God we be-n at no beginning and we work to no end. We may have our little friendships, our partial loyalties, our scraps of honor. But all these fall into place and life itself falls into place only with him—only with him."

I do not need to tell you in detail of how large a part of our modern world either brazenly denies that truth or care-lessly disregards it. In one empire after another the reins of government have been usurped by tyrants who have de-liberately turned their backs both upon the interpretation of the universe and upon the moral code which is given to us in the Gospel and have compelled their people to embrace an older and baser creed.

Nor is it merely the dictators and their subjects who have been guilty of that fatal error. In every so-called Christian land there are multitudes who simply do not take God into their calculations. Some of them openly laugh at him, declaring that he is only a figment of the imagination like Santa Claus or Paul Bunyan. Others will admit that he probably exists, but ig-nore him as though he were utterly unim-portant. Still others think that they be-lieve in him. But in spite of their pious theories, they spend their days and con-duct their affairs almost entirely without reference to him and his will.

But I am not so much concerned today with our recreant contemporaries, as I am with ourselves. For we, whose calling it is to speak of and for God, are always

in danger of forgetting him. Of course, none of us willingly commits that mistake. We just fall into it because we are so rushed and preoccupied. For the modern parson is not merely a student and a preacher and a shepherd of souls. He is also an executive who is cumbered with much serving. He has his programs which must be planned and administered, his innumerable committee meetings to attend, his ailing organizations which must somehow be nursed back into health and vigor, his opportunity for community leadership which he ought not to refuse. It is quite possible to hurry about feverishly from morning till night, discharging one's duties and meeting one's engagements, and to lie down to sleep at last quite unaware of the dreadful fact that God has not been in his thoughts at all, all the day long. If one persists in that course, ultimately his soul will become dry and empty and he will wonder why all his activities seem so futile and so fruitless.

That is a peril to which, I suppose, some of us are more exposed by temperament and circumstances than are others. But it is a temptation against which we all must be on our guard. For as some one has said, "It is quite possible to be fussily busy about the sanctuary and yet to be completely blind and deaf to the realities of the spirit." We must remember that it is true of us too that until we have found God, we begin at no beginning and we work to no end. All that we do falls into place only with him—only with him.

For that reason we do not come to such a conference as this merely to have our minds stretched by great thoughts uttered by great speakers, not merely to obtain a more adequate intellectual grasp upon the message which has been committed to us. We come also that for this day or two we may lay aside every weight and the cares which so constantly beset us and may enter more freely into communion with him, who is the almighty and everlasting God.

II. HAVE FAITH

During the last few months one of our prominent religious periodicals published in close succession two articles on the shape of things to come. The first of them took it for granted that modern civilization will be destroyed by the atomic bomb. The only question still open is just how soon this inevitable catastrophe will occur. Consequently the major task of the Christian Church in our day is twofold. On the one hand, it must recognize that most of its members are shortly to be killed and prepare them to make a good death. But on the other hand, some may survive and they must be made courageous and sturdy to begin again.

The second author was somewhat more optimistic. He admitted that it is quite possible that our culture will vanish in one all-obliterating holocaust. Indeed, that is the fate to which we shall probably come unless we mend our ways. But he still clung to the belief that man has sufficient intelligence and moral stamina to avert this doom, if he will seek the help of the redeeming grace of God.

The very fact that two such essays could have been written by men who occupy recognized positions in the field of theology and could be printed in a reputable journal is striking evidence of the change which has come over the popular temper within a generation. When those of us who are now middle-aged were young, we had no doubts about the ability of mankind to solve any problem which might confront it. We were not altogether complacent about existing conditions in those days. We were quite aware that there were many flaws both in our social order and in our international relationships. But just give us time and all those defects would be cured. The Utopia of plenty and peace was only a little way down the road. But since Hiroshima and Nagasaki and Bikini we have not been so sure. We have not been so sure.

Nor is it merely another devastating war which we fear. Even if that calamity

an be avoided, we have other causes for rave concern. There was a time, not so ery long ago, when we were confident hat human freedom was on the march. Even then we were not smug about our emocracy. We saw clearly its lingering niquities and its unfulfilled promises. But e were convinced that the liberty and ustice for which our type of government ood was not only right and wise, but ould eventually dominate the earth. But w we are not so sure. The creeping urse of tyranny has already fallen upon any a land and who can say with au-ority that it will not spread further? e have our moments of heart-breaking xiety when we wonder whether there any dependable progress upon which e can count for ourselves and our chil-ren. Or are we all to perish in one con-uming conflagration? Or shall we ul-mately find ourselves the oppressed and ringing slaves of some ruthless dictator?

In the brief space allotted to this medi-ation I shall not attempt to answer those uestions. But I would remind you that ur Gospel was born in an era when the orizon all around was black with menac-ng portents. Nor did our Lord promise is followers an easy escape from all their istresses. There was in his teaching no int of the Old Testament doctrine that he Almighty rewards the pious with ma-erial prosperity. On the contrary, he arned them plainly, "In the world ye hall have tribulation." But he did assure hem that history is under the command f One whose good purposes cannot be hwarted and they themselves were in the ands of a Father who would keep them afe in life, in death and forevermore.

I once heard of a minister who was uch perturbed by the difficulties of his ime. One night he went to bed with hose perplexities seething in his mind. he more he tossed and twisted and urned, the more intolerable and hopeless he situation seemed. Just as he was about o give way to utter despair, he received what almost appeared to be a revelation rom on High. It was as though the voice of God said to him, "You can go to sleep now, John, I will stay awake the rest of the night and take care of things."

That quiet faith that there is One who will take care of things is the only foundation upon which mankind has ever been able to find any steadfast footing. If we are to remain poised and fearless in the midst of the bewildering perils of our own generation, we must root our lives in the unassailable conviction that the destiny of the universe has not been put in our charge. We have our tasks as co-workers together with God and to them we must be loyal. But the responsibility for the outcome of it all is not ours, but his. Nor do we need to be afraid for ourselves. There may well be tribulations in store for us. But no matter what may befall the flesh, we shall be in keeping of a Father in whose hands we shall be safe now and forever.

III. ON CONFESSING OUR OWN SINS

In our previous meditation I referred briefly to some of the difficulties which are now confronting modern man. Yet all of those problems, exasperating as they are, are made all the more unendurable by our knowledge that none of them is a catastrophe of nature, like an earthquake or a hurricane, which we could neither avoid nor foresee. Each of them was the direct and inevitable consequence of human evil.

Europe today is a wilderness of want and pain because a little handful of unscrupulous conspirators usurped the authority of government in Italy and Germany, stripped their own countrymen of every right which humanity had acquired by the patient toil of the centuries and then embarked upon cynical campaigns of conquest which defiled a continent with slavery and slaughter. But only the most superficial sort of thinking could hold that the responsibility for this debacle rests solely upon Mussolini and Hitler and their little rings of bandits. The rise of those

dictators was made possible and their continuing depredations were permitted by the sins of the democracies. Again and again between 1918 and 1939 we and our allies had it within our power to prevent this whole tragic disaster. But we did not do so. Sometimes resentment and revenge motivated our policies. Again grasping greed, unconfessed but nonetheless real, was the mainspring of our conduct. Most often of all perhaps we were led astray by the passive selfishness, which was concerned only with our own comfort and prosperity, and coldly withdrew from our obligations to the rest of the world. The blight of the Fascist and the Nazi, the horror of the war sprang from human iniquity, ours and others'. Nor can we hope for enduring peace until we all repent and bring forth fruits meet unto repentance.

Here at home we are faced with a situation which is scarcely less grave. At the close of hostilities when it was of the utmost importance that all the elements of our society should cooperate enthusiastically to repair the damage wrought by the conflict, management and labor fell into a bitter strife, which not only cost both of them incalculable losses, but which also inflicted undeserved suffering upon the American community and delayed in tragic fashion our ministry to the cold and hungry abroad. At the moment that controversy is not as violently active as it was. But the attitude of neither party has been materially altered. Nor have the battle lines been changed. I shall not attempt here to judge who is right and who is wrong on these issues. But regardless of which side may have enlisted our sympathies, we must acknowledge that neither of them has shown the spirit of Christian love in its dealings with the other. Our present industrial turmoil is the product of human evil. Nor shall we ever have a secure and stable economy until both employers and employees repent and bring forth fruits meet unto repentance.

Those are but two illustrations out of several which might have been cited. It is the business of the Christian minister to be familiar with such facts and to speak of them emphatically to his people. It may be that some of us ought to deal with them more often, more vigorously and more courageously than has been our habit.

But I would also suggest that this aspect of our duty exposes us to a subtle temptation. When one ventures to talk to his fellow ministers on such a matter, he can speak only for himself and must always remember that he is addressing men the latchets of whose shoes he is unworthy to loose. But I must admit that I find it much easier to denounce other people's sins than to confess my own. I can see clearly enough the faults of Mussolini and Hitler, of the statesmen of the twenties and thirties, of management and labor today. But what did I contribute, what am I contributing to the banishment of those iniquities? Where does the weight of my political and economic influence fall?

As I go about my little routine, what sort of a Christian am I? As I engage in my work, what am I really doing? Am I primarily interested in shaping a career for myself? Am I simply serving an institution and striving to do it well enough to hold my job? Or when my day is done, will there be some little residue left which will help to redeem the souls of men and advance the Kingdom of God? Do the folks in my neighborhood see anything about me which reminds them of my Lord? What kind of a husband and father do my wife and children find me?

On such matters one can speak only for himself. But perhaps one may also dare to invite his brethren to join with him in searching our hearts to "see if there be any wicked way in us."

An Annotated List on the Christian Ministry as Life Vocation

Compiled by the Department of the Ministry, Congregational Christian Churches
287 Fourth Avenue, New York 10, N. Y.

(Material listed herewith may be ordered from the publisher or from the office of the Department of the Ministry as above.)

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Pastoral Epistles VI

Concerning Grace to Step Aside

ear Brothers in the Ministry:

Sooner or later to each of us comes the y when our work is done, either in me particular parish or in the ministry self. This is something we do not want think about, so when the day does me we are not prepared to cope with It is much better to face the evil day alistically and decide in advance how meet it.

The usual way of putting it is to say at the time has come for a man to ep down, which means being obliged to ke a smaller church at a less salary, or, in the case of retirement, to step out together.

Instead of speaking of it as stepping down, how about thinking of it as stepping aside? One may say that both these terms mean the same thing, why then try to sugar-coat a bitter pill? But these two terms may have quite different implications. Stepping down, or out, implies getting down off the stage, or climbing down the ladder, being compelled to do something humiliating and distasteful. Stepping aside, on the other hand, implies giving place to some one coming up from behind; making way for the work of the church to go forward under a fresh leadership. To change the figure, it is like passing on the torch in a relay race. One has run his part to the best of his ability and strength. He is not out of

the race; he can be proud of having had a part in it. He can share in the victory, whereas, if he had insisted on running another lap he might be blamed for a race that was lost.

There are obvious advantages in taking this line of action. First, there is the advantage to the man himself. It is far better to step aside than to be pushed aside; a man thereby keeps his self-respect and his morale is not impaired. He is in a much better condition to secure another church, than if he had waited until he was forced to step down. It is wiser to go when one is still desired than to stay until he is no longer wanted.

In the second place it is a great advantage to his church. The last thing that his people want to do is to tell him that it is time to go. They will often allow their church to decline rather than tell their pastor that they must have a change of leadership. On the other hand if he himself takes the initiative and graciously steps aside, he earns their gratitude and keeps their love and respect.

Aside from these advantages to the minister and the church, there are other considerations of even greater significance. For a man to step aside of his own accord gives a convincing demonstration of his Christian character. It validates all that he has been saying about the interests of the church being paramount to that of any individual in it. It will certainly prove the greatness of his spirit as nothing else he could do.

Finally, it will be an object lesson of the reality of his Christian faith. To step aside in the face of an uncertain future is a risky thing to do. It is literally flying in the face of security. One cannot blame a man for hesitating, or even refusing to take the step. But to do it under these circumstances may well be the supreme expression of that faith in God about which he has been preaching. Men we know have taken the step and God has not let them down. They have found other churches which they could serve acceptably. Other ways have been opened up for them and their faith has been justified. It may be that this happy result came just because they did have the faith and courage graciously to step aside. Therefore, brothers in the ministry, let us cultivate earnestly this grace; so that whenever the day does come that our work in a church, or in the ministry, is finished, we may step aside with dignity and honor, victorious and unafraid.

Yours for happy endings,

HORACE F. HOLTON

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Boston, Mass.